

# The Catholic Educational Review

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## EDUCATION IN DENMARK

Although before the Great War Denmark had the enviable reputation of having eliminated illiteracy through her generous provision of educational facilities, the world was not as much interested in her educational system as it may be today. The views then prevailing on national systems of education could not have approved or sanctioned methods of administration which did not result in a high degree of standardization, nor produce the secular type of school. But the War has been responsible for many changes in the spirit and organization of European state systems. Some of the most highly organized from the pre-war viewpoint have seen fit to modify their programs; France and Italy are two outstanding examples. In both countries bureaucracy has been severely jolted in the response of the government to the outcries of the veteran and the fascist for "equal opportunity for all," and now private and individual interests come in for a greater degree of consideration than they have had for many years.

The educational system in Denmark, while bearing many resemblances to those of other European countries, has nevertheless certain characteristics of its own. Many of these have been pointed out and discussed by foreign observers, English and American among them. We now possess, however, in English an authoritative work by Danish educators themselves which is intended to offer not only a description but an interpretation of their national system. *Education in Denmark, the Intellectual Basis of a Democratic Commonwealth*, edited by Andreas Boje, Ernst J. Borup and Holger Rützebeck, is a series of studies attempting to give a comprehensive view of Danish popular education and its development during the nineteenth

and twentieth centuries. In the Introduction we read the significant statement, "Respect for individuality is innate in the Danish people; consequently there is no standardized system of popular education, only a number of institutions, each with a history of its own and with its own individuality." A brief review of some of these institutions, which characterize this rather unique national system, may prove informative to those students of Comparative Education who are following today the significant lines of development in public education at home and abroad.

#### FREE SCHOOLS FOR CHILDREN

The modern elementary school in Denmark owes its origin to the parish or church school of the eighteenth century, and in a special way to the zeal of the Pietist ministers, who conspicuously promoted the movement for schools in connection with the churches. The compulsory education law of 1814 decreed that the common school was to be a Christian and civic institution where children were to be "brought up to be good and honest in conformity with the Evangelical-Christian doctrine and where such knowledge and proficiencies were imparted to them as to make them useful citizens." Children were to remain at school until the age of fourteen or until they had received Confirmation. The nineteenth century was, as in most other countries, a period of rapid development of schools, but in Denmark the outstanding phase of this development was that accomplished by the private rather than the state schools.

During the first half of the nineteenth century, the name "Free School" was used in Denmark for the town school designed especially for free instruction of poor children, but through the movement led by two Danish patriots and educators the name came to be associated with a definite type of private school. These schools are the product of a religious and national revival accomplished by N. F. S. Grundtvig (1783-1872) and Christen Kold (1816-1870), the former a clergyman and poet, and the latter a teacher of rare genius and pedagogical ability. Grundtvig's ideas supplied the foundation on which Kold established the first of these Free Schools. The latter recognized the responsibility and right of parents to determine the education of their children and the importance of a close relationship between the

school and home. Both believed in attempting at first to reform the public schools, but very soon relinquished the idea, and concentrated on building up a separate system which would incorporate ideas of individuality and freedom which the public school could not then receive. Their movement was at first violently opposed by the public school authorities, but enthusiasm for a new ideal won them many supporters and carried the establishment of their schools to all parts of Denmark. The Free Schools increased, and by 1886 they possessed a union of teachers and parents in the Danish Free School Association which guaranteed the perpetuity of their movement.

These private schools have in recent years been subsidized by the state and community on the ground that parents who found a free school pay their ordinary school rates to the Crown as well, and often, by their foundation of a free school, save the government the cost of a public school. The Free Schools have exercised especially by their spirit and methods a profound influence on the teachers and the teaching in the public schools, and whereas formerly they met with great opposition on the part of the public school officials and teachers, it is now admitted that the principles and practices of these private schools are gaining favor with the leaders in the public school system. To quote the writer on these schools in *Education in Denmark*, when speaking of the new educational ideas: "It cannot be denied that much of the new that comes from abroad is felt to be old and familiar to the Dane because he has known it for several years as practiced in the Grundtvig-Kold Free Schools. There are differences no doubt. The new educational ideas make the child the absolute centre of education, whereas the Danish Free School puts an equal stress on the importance of the teacher. The new ideas from first to last emphasize the activity of the child itself, while the Danish Free School emphasizes the importance of the teachers' free discourse."

#### ADULT EDUCATION

The evening continuation school, although very well organized in Denmark since 1890, has attained to large proportions since the organization of "The Evening Schools Union of the Danish Towns" in 1907. These schools now accommodate twenty thousand persons following instruction in the Danish language, arith-

metic, citizenship, foreign languages, domestic work, tailoring, etc. The evening schools will generally take up any subject provided a sufficient number of students can be found for a class. Since the organization of "The Danish Evening School Union," summer schools for teachers of the evening schools have so improved the character of the teaching that there are few withdrawals from the schools once they have opened a session.

Denmark has had for about twenty years a special Continuation School for youths between the ages of fourteen and eighteen. In spite of considerable agitation the supporters of this school could never make it of the compulsory type. In recent years it has been merged with the evening schools.

The most typically Danish institution for adult education is the Folk High School. This is the great contribution of Grundtvig to the culture and social welfare of his country and was made possible through the practical genius of Kold. The first of these schools was opened in 1850. They were intended for adults beyond the age of eighteen who were eager for a well-rounded Danish education without the necessity of specializing or having to pass examinations. Kold's way of teaching was so different from the ordinary that it provoked a storm of criticism. "It was said that he taught his pupils nothing but popular nonsense, which they repeated like parrots wherever they went." His schools were held up to ridicule, but they won numbers of friends among the country folk and continued to expand. Before the close of the century the number of Danish Folk High Schools amounted to seventy. In the beginning the pupils were peasants' sons or daughters who came voluntarily to attend lectures during the winter terms; and at that time the greater part of the Danish population were farmers; now they do not even form one-half of it. The Folk High School is, therefore, attempting to gain access to the cities, and especially to the great working classes of the towns. These schools are today entitled to government grants under certain conditions. The state also grants a certain sum to the pupils and maintains the right to exercise some degree of supervision.

Within the list of adult schools Denmark also provides schools for domestic economy, technical schools and commercial schools, and for all of these the state grants liberal subsidies.



## THE SCHOOL THEATER

After experimentation for three seasons the association known as "The Danish School Theater" extended its operations in 1924 to include all of the school children of Copenhagen from the age of ten to nineteen. A special theater was provided intended solely for school purposes, open only to school pupils and offering dramatic works approved for the schools. The association has as its president an actor, who is a member of the Royal Theater and a lecturer at the University of Copenhagen. Besides national drama the schools have been presented with the plays of Molière, Sheridan and Schiller. It is felt that both the school and the stage profit by this experiment.

## EDUCATIONAL TRAVEL

From *Education in Denmark* we learn that a great and ever-increasing quantity of funds provides young people with money for educational travel. The government contributes increasing amounts, professional organizations and special travelling societies prepare the way for the youths abroad by giving them money and recommendations. There are societies for workers' travel, for training young merchants, for Scandinavian travel, and some aid is received from the Chamber of Commerce and the Rotary Clubs for this purpose. What seemed to be an impossibility in 1905, when regular school travel was begun in the face of severe criticism even in school circles, has now become a fashion. The trips are duly prepared for; the leaders are teachers, and each journey has some definite objects in view. All European countries except Russia and the Balkans have been visited by both boys' and girls' schools.

## EDUCATIONAL BROADCASTING

Since 1926 broadcasting has been taken over by the state in Denmark, and we are informed that the number and quality of the transmissions have been considerably improved. "In proportion to the population, Denmark has a greater number of listeners-in than any other country." The law requires that the programs be of a cultural and educational nature. The instructional programs embrace first, lectures for special groups, as, for example, horticulturalists; secondly, foreign languages; and

thirdly, school broadcasting. This last is intended to be a part of the teaching in the secondary and higher schools. While still in a formative state, it includes lectures, recitations, music and language lessons, and in certain cases the programs have been adapted to the elementary school level. Despite the misgivings of some as to the advisability of such broadcasting in the schools, its sponsors in Denmark apparently believe in its utility as a stimulus and an auxiliary to the regular classwork.

#### COORDINATION OF EDUCATIONAL FACTORS

In order to promote mutual understanding and cooperation among all the organizations and associations participating in the educational movements of Denmark, The Joint Committee for Popular Education was created in 1925. While preserving the independence and characteristics of the individual organizations enlisted in the cause of popular education, it aims at a definite coordination of efforts and resources. About twenty-five organizations and representative individuals are now associated in this Committee, which among other notable accomplishments has succeeded in the publication of this very informative and valuable work, *Education in Denmark*.<sup>1</sup>

PATRICK J. MCCORMICK.

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<sup>1</sup> Published by John Martin, Copenhagen & Oslo; and Oxford University Press, London and New York.

## THE SEMINARY IN HOLLAND, SWITZERLAND AND AUSTRIA

### HOLLAND

With their well-known historic penchant for local autonomy, or the self-government and initiative of small bodies, the Hollanders, I am told, are rather independent in the conduct of their seminaries. As in Belgium, each diocese has its own seminary; but whilst in Belgium practically all the seminaries have the same courses and methods, with only a few minor exceptions (except in a few minor details), the Dutch institutions follow no common model or program; they are more individualistic. So far as I could learn, there is nothing particularly striking about their teaching, but it is all quite solid and substantial, like the people themselves. When I asked a Jesuit professor at Maastricht whether they paid much attention to such matters as preaching and catechizing, he answered that they go in especially for organization; this seems to be their main work, and in it they have few superiors, if any. Whilst they do not slur over the other duties of the ministry, their position as a minority makes it one of their chiefest concerns to weld their people closely together in strong compact bodies. As a result of this, they have attained to a respect and an influence out of all proportion to their actual numbers. Although forming less than a third of the population, they have fully a third of the legislature and find no reason to be ashamed of the conduct and achievements of their Catholic representatives.

That this work of organization, and their interest in politics as a means of religious defense, do not cause them to overlook the higher things, the proper education of clergy and laity, one has ample evidence. For instance, this little Catholic minority of two millions has had the courage to establish a real Catholic university at Nymeguen with an eclectic or mixed faculty of Dominicans, Jesuits, diocesan priests and laymen. The present Bishop of Haarlem, formerly a professor in his diocesan seminary, has written an excellent work on sociology which is used as a textbook on the subject. And, almost incredible to outsiders, this small country has about thirty Catholic dailies, some of

them small and local, but all very good and very well patronized. The work of organization itself and its remarkable results, the respect they have won from the non-Catholic part of the population, their influence beyond all proportion to their numbers, speak quite well for their seminary training, seeming to indicate that it is about as thorough as one would naturally expect from such a thoroughgoing people.

Vocations are abundant—both male and female—and the seminaries are never without their full quota. Thus, Catholicity is very strong in Holland, despite the fact that its adherents are as yet in a minority. In the city of Maastricht practically the whole of the native population is solidly Catholic; the small body of Protestants have but two little churches in a city of 60,000 and most of them have come from other places, and are not to the manner born.

In the Jesuit colleges of Maastricht and Valkenburg (Fouquemont) the teaching is of a very high order of efficiency. Serious attention is given to modern social, economic, ethical, historical problems affecting Catholic philosophy and theology. Nor is practical training for the ordinary routine work of the ministry neglected. The students preach on Sundays and feast days, some in the refectory, others in the chapel, so that every student gets about three opportunities a year to preach during the whole seven years of his course. In the fourth year of theology, the students (who are priests) preach in the city convents.

#### SWITZERLAND

The thoroughly well-informed authority whom I consulted at the University of Fribourg had nothing specially noteworthy to record of the Swiss seminaries as a whole. Lucerne, he said, is the best of them, with that of the united dioceses of Fribourg, Lausanne and Geneva a close second. The latter is the diocesan seminary of Mgr. Besson, who was himself one of the most eminent professors of the University of Fribourg.

As for the university itself, those who are acquainted with the present state of ecclesiastical education know that it is one of the very best. Since its foundation in 1889, it has had an international character, both its teaching body and its students coming from many countries. Although a State university, it is also a Catholic

university with unsurpassed Catholic ideals. The Dominicans have charge of the ecclesiastical department. One of the best evidences of its excellent reputation and solid worth is the fact that its professors and the best of its graduates are in demand in many other European universities, and quite a number of its alumni fill professorial chairs elsewhere. It has played, and still plays, a notable rôle in the study and solution of international problems through its Catholic Union of International Studies. This Union of Fribourg took a prominent part in the preparation of Pope Leo XIII's Encyclical *Rerum Novarum*.

Father De Munynck is a graduate of Louvain, employs its methods and is imbued with its scientific spirit. One of his chief aims is to prevent his pupils from becoming mere dry-as-dust specialists, the *homo unius libri*, whom the ancient sage feared because of his tendency to narrow-mindedness. The readers of Newman's *Idea of a University*, and of Pere Gratry's works, will recall that both these great educators had the same aim. As Father De Munynck put it: "The specialist who has little or no acquaintance with general culture or with anything apart from his own specialty may be a great chemist or a great biologist, but he is not a man; he is a machine."

And so he is trying to get his pupils to take at least an elementary course of Compared Sciences, to acquire an interest in philosophical and theological matters. And he has gone about it most tactfully, first treating such features of these sciences as are fairly sure to arouse interest or curiosity in the layman, and thus lead them on gradually to an appreciation of these studies generally. For instance, he started off with a lecture on the psychology of religion, and the lecture hall was filled. This was followed by a talk on the psychology of the differences of religions with the same success. Now he is planning a complete course to deal with all these matters pertaining to the connection between the various branches of science—without which knowledge, at least in a broad sense, there is no such thing as real university culture.

Everywhere in the vicinity of the university there are evidences of earnestness, mental activity, scientific curiosity. It is scarcely necessary to add that great stress is placed upon such matters as will fit the priest to deal efficiently with present-day



conditions, since that is the prime function of the university. And so there are: Apologetics, the History of Religions, catechetics, sacred eloquence, exercises in preaching in the seminary of homiletics, pedagogy, social reform, social philosophy, philosophical disputations, history of modern philosophy, religious psychology problems, crucial problems in ethics, etc. And the university has a most creditable list of its own publications contributing original ideas in the several branches of ecclesiastical science.

#### THE COLLEGE OF ST. MICHAEL

This college was founded or started by St. Peter Canisius three hundred and fifty years ago. It is a mixed institution, for both ecclesiastical and lay students. All are trained together under the same rules and discipline; there is no wall of separation between them. Though not in accordance with the Tridentine decrees, it has worked marvelously well for the best interests both of Church and State, and the Bishop, Mgr. Besson, is so well satisfied with the results, and so firmly convinced of the expediency of this system, that he would not think for an instant of changing it. Many of the most eminent laymen of Switzerland have received their education here, amongst them the present President of the Republic, and from all accounts the system has fostered the most friendly relations between the clergy and the educated laity.

The full course takes eight years, six for the gymnasia and two for the Lycée or course of philosophy. Their diplomas are recognized by the university and by the other institutions of the country, and when the ecclesiastical student has finished there, he is admitted to the university or the diocesan seminary to begin his studies in theology.

#### AUSTRIAN SEMINARIES

While the outside world is kept more or less correctly informed of such good work as Belgium, Germany, France and England are doing in the ecclesiastical sciences, one seldom or never hears anything at all of Austria in this connection. Nevertheless it would be a mistake to get the notion that the Austrian bishops and clergy are decadent or out of the running in these matters.

On the contrary, they are doing about as well as could reasonably be expected in their distressed condition; they are putting forth serious efforts to keep in touch with the progress of the sacred sciences, and even to contribute their own share toward setting forth the old principles of Catholic belief and action in their adaptation to new conditions.

One, at least, of the Innsbruck professors feels that his countrymen do not get the credit that is due them for their work along educational lines. In his view, whilst the German scholars specialize mostly in Scriptural and historical studies, the Austrians go in rather for theology and philosophy, and he maintains that in these departments their work can well bear comparison with that of the best ecclesiastical savants in other lands. To mention a few instances: the diocese of Linz has a quarterly theological review which is considered quite worth while, not only by the Austrians themselves, but likewise by competent outside judges. Gratz, says my informant, has a goodly number of first-rate authors by no means inferior to the Germans of Germany. Nor is Vienna at all backward in this respect. As for Innsbruck itself, it has, as might well be expected, an excellent record for original work in the ecclesiastical sciences. To name but a few of its leading writers and their writings, there are: Donat's complete course of philosophy; Lercher's theology; Noldin's moral; Michael's *History of the German People in the Thirteenth Century* (six volumes); Muller's dogma; Straub's *De Ecclesia*; Biederlacker's *Social Questions*; Stufier's dogma; Gatterer's Catechetics; Nilles' *History of the Third Plenary Council of Baltimore*; and the two whose names are most familiar to all of us—Hurter, for his dogmatic theology and his *Selected Works of the Fathers of the Church*; and Grisar, for his great work on Luther.

There are six diocesan seminaries in Austria: Vienna, Gratz, Salzburg, St. Polten, Linz, and Gurk (at Klagenfurt). In the first three named, the students attend the State universities, as they do in many dioceses of Germany, and live at the seminaries; in the other three, they both study and live at the seminary. The teaching and the spiritual direction are in the hands of the diocesan clergy, and the above-mentioned authority (himself a regular) says that both teaching and discipline are generally good. In the Catholic faculty of the University of Gratz, and in

the seminaries of St. Polten and Linz, the professors are mostly graduates of the German (Jesuit) College in Rome.

For sixty years the Jesuits have had charge of the theological department of the University of Innsbruck. They teach philosophy also, but as it is scholastic philosophy, and as that is not what the State authorities mean by philosophy, or, at all events, as it is not what suits them, there is a separate faculty for that branch, and the Jesuit staff is known officially only as the faculty of theology. There are some five hundred students in this course of theology, most of them residing at the Canisium, and all of them subject to ecclesiastical supervision. It seems almost superfluous to remark that the discipline, the spiritual and pastoral training, at the Canisium are all up to the highest standards. The honor system is carried out to a notable degree, the students being trusted to an extent which I have not noticed elsewhere; and from the reports of both regent and pupils, it works admirably. In the *Consuetudines Collegii Canisiani Oenipontani*, this point is stressed and the reasons given for it. Thus: "Those who need to be held to their duty by severity and punishments will not be permitted to remain at the Konviktus, but only those who carry the yoke of the Lord willingly and cheerfully." In line with this custom of leaving the students largely to their honor, they make their meditation privately in their own rooms, and are allowed to choose their confessor from amongst the Fathers at the Canisium, or those at the University. Another matter strongly insisted upon is the spirit and practice of Christian international brotherhood. Students of the same nationality or of common tastes are not permitted to club together exclusively; every one is required to go with the first one he meets: *Conventicula ne agant, sed sine ullo discrimine cum omnibus versentur.*

Scarcely necessary to observe, the specific purpose of the Canisium, as of all other similar institutions in places where the students attend the lectures at the State universities, is to give an intensive training for the practical routine work of the sacred ministry: courses of ascetic and pastoral theology, liturgy, repetitions of class matters, and especially frequent exercises to accustom the pupils to turn their theoretical knowledge to practical account in preaching, teaching, catechizing, etc. A noteworthy

and most advantageous feature of the Innsbruck training is that the same Society controls both the konviktus and the ecclesiastical department of the University, so that they are in a position to afford mutual supplement and support to each other. And so, among the University courses we find: sacred eloquence, catechetics, pedagogics, social questions, practical methods of expediting church business.<sup>1</sup>

Much time and attention are devoted to discussions, disputations, exercises in writing. The pupils are encouraged and urged to approach the teachers for the purpose of proposing difficulties and objections. In the words of the *Consuetudines*: "As the priest without solid science is to be compared to the unarmed soldier in the midst of his foes, the chief duty of the students, after their spiritual formation, is to strive with all their might, not only to procure the arms necessary for the combat, but also to acquire dexterity in their use. To this end the best means are such practical exercises as are here outlined."

As an illustration of the contrast between the seminary methods of today and those of a quarter of a century ago, the professor of the New Testament course at Innsbruck remarked that in his day as a student of the Sacred Scriptures, much time was wasted upon minor details and pious, but unpractical, speculations; such, for example, as the giving up of a whole semester to pious imaginings on the Childhood of Jesus. Profiting by this mistaken policy, whose mistakenness he perceived even as a student, he himself skims lightly over the things of lesser moment, and spends most of his time upon matters which, at the present day, are of more practical and vital importance.

JOHN E. GRAHAM.

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<sup>1</sup> *Kirchlicher Geschäftsstil*.—This last-named course is well worth the attention of our seminary authorities everywhere, dealing as it does with a matter which is an important and a necessary part of the priest's training, and one which, notwithstanding its importance, is but little heeded by most seminaries.

## A PLAN FOR COOPERATIVE SUPERVISION

In a previous paper reporting an investigation of supervisory practices in eight dioceses of the country, the present writer stated:<sup>1</sup>

"The control exercised by the diocesan superintendent is only nominal in some cases. The tone of the replies indicates that the cooperation of religious superiors is absolutely necessary for securing the proper kind of supervision. If some religious communities fail to provide for their own supervisors, there is little that the superintendent can do directly. The most glaring example of this is seen in one archdiocese where but twenty-one orders provide supervisors for their schools, out of a total of sixty-one orders. Obviously, the quality and amount of supervision received by a teacher under such conditions is determined almost entirely by the community of which she is a member. The general practice, it must be remembered, is for supervisors to care only for schools of their own order. This creates a situation that could not obtain in the public school system. There the superintendent is in truth the head of the school system. In the diocesan arrangement, there is division of authority and control that is likely to weaken the unity of the unit of organization and supervision. This is evident again in the matter of qualification for supervisory positions. These are determined, apparently, mainly by the communities themselves. The result is, as was mentioned frequently, lack of special training for supervisors, poor choices, and frequent changes of personnel.

"There is a marked absence of cooperation in most dioceses studied. In most cases, the community superiors and the diocesan superintendent work independently of each other. While there may be some justification for this in particular instances, it goes counter to the best theory that has been advanced."

The fact that in many cases the control exercised by the superintendent was only nominal, is but evidence of the contention that there is not one but three units of educational organization, the parish, the religious teaching community, and the diocese.<sup>2</sup> The historical order of development was in the order just cited. The "coexisting obligations" of the three units need not result in actual conflict of authority, but they may and have led to great confusion. The inquiry of why there is not more supervision or

<sup>1</sup> "Supervision of Instruction in Certain Dioceses." *CATHOLIC EDUCATIONAL REVIEW*, XXX: 156-157, March, 1932.

<sup>2</sup> Hagan, Rev. John R.: "The Next Stage in Supervision." *The National Catholic Educational Association Bulletin*, Vol. XXIX, No. 1, Nov., 1932, p. 480.



supervision of a better quality and type, can usually be brushed aside quite easily by placing the responsibility upon the unit to which the person asked does not owe first loyalty. The school principal pleads lack of time for supervisory duties, maintaining that a combination of teaching and administration exhausts all available time. The community supervisor places the burden upon the parish and the diocese, while the diocesan superintendent is chagrined over the lack of support and cooperation that he receives from the motherhouses. Besides the fact that it is taken to be a more or less typical Americanism to "pass the buck" (to use a pardonable colloquialism), this confusion results from conditions that challenge the best effort in the proper functioning of Catholic education.

Let it not be supposed, however, that there is no counterpart to this overlapping of authority in the public school field. Indeed, much has been written on the distinction of powers and authority and the cleavage between administration and supervision. One investigator reported<sup>3</sup> that special supervisors recognized over 20 per cent of their duties which they shared with principals, while the principals reported 26 per cent performed by both these supervisory officers. Actually, however, cases of real conflict were rare. Out of 652 cases of possible conflict reported by 57 principals, only 38 real conflicts occurred. And of 211 possibilities seen by supervisors, only 6 were recognized as real.

If the relationships among the various officials of the public school system are such as tend to friction at times, much more evident must the possibility of this condition be inherent in the Catholic school system. The latter has, at once, an appearance of greater complexity and of overlapping of authority and duties. No doubt, the fact that the personnel of the Catholic system is overwhelmingly Religious lessens the chances of open friction coming to reality.

One of the best representations of the differences in the organization of the public and Catholic school systems is found in a comparison made by Butsch.<sup>4</sup>

<sup>3</sup> Crandell, C. W.: "The Relationship between Principals and Supervisors"; in Department of Elementary School Principals, National Education Association, *Eighth Yearbook*, Ch. IV (April, 1929).

<sup>4</sup> Butsch, Russell L. C.—"Administrative Organization of the Diocesan School System," *Catholic School Journal*, 31:197-201, June, 1931.

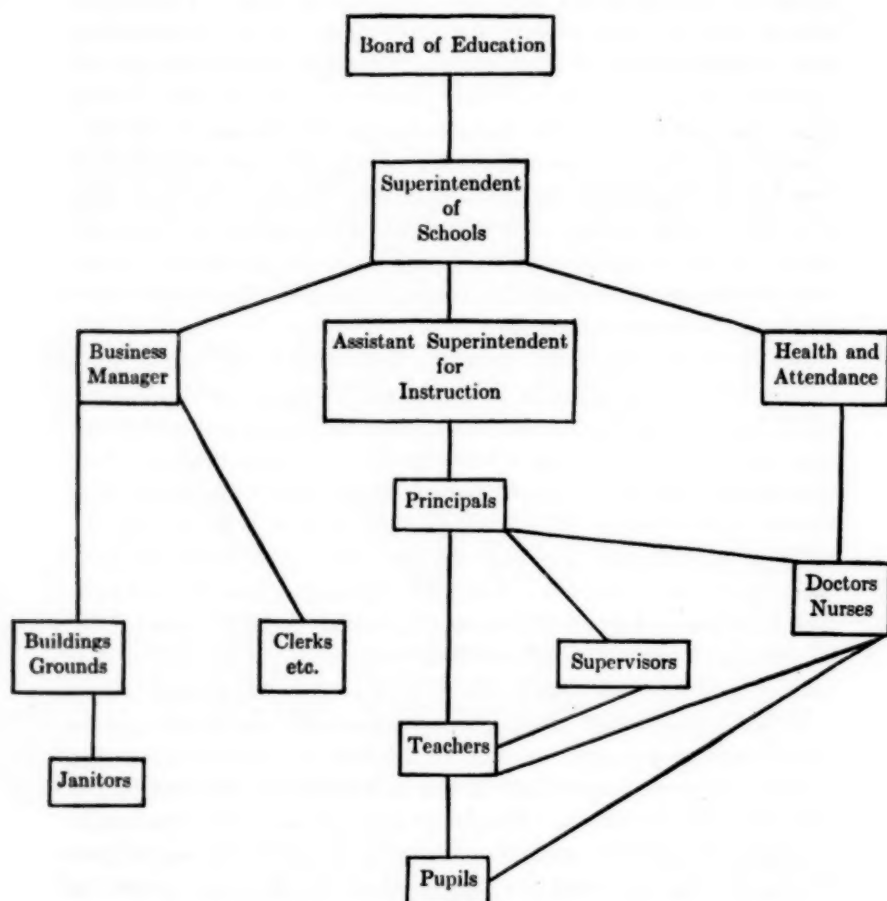


FIGURE I—Organization of a City Public School System

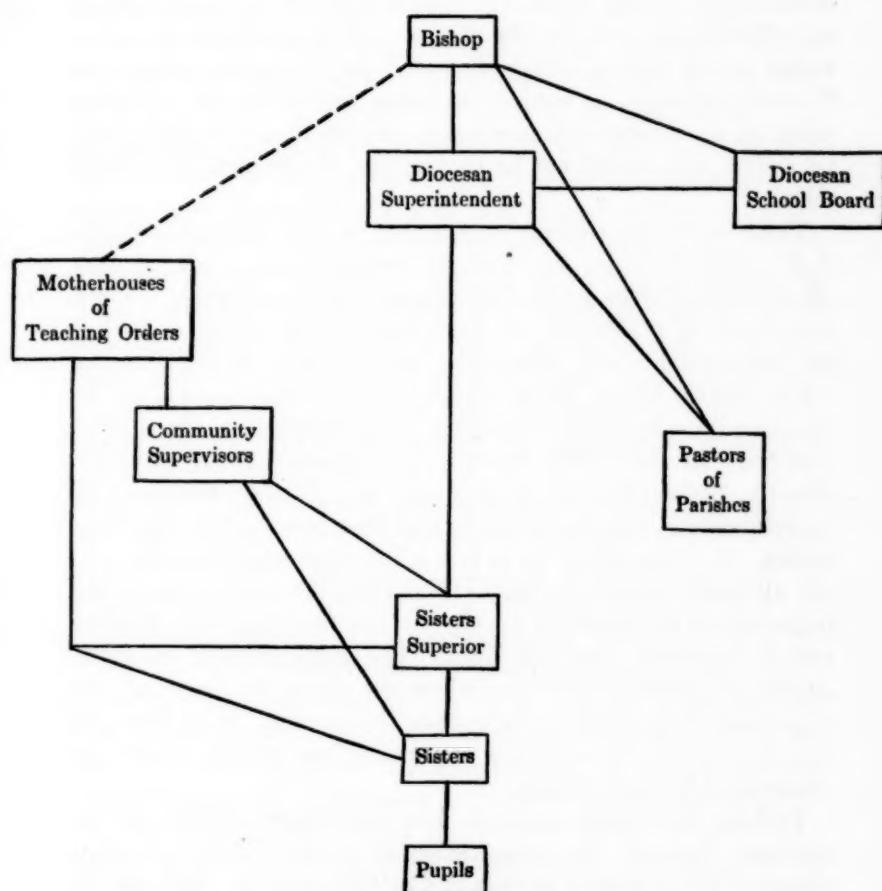


FIGURE II—Administrative Organization of Parochial Schools of a Diocese

It will be noted here that, whereas in the public system the supervisor works directly under the superintendent or his assistant, in the Catholic system, she comes directly under the authority of the teaching order. In actuality, there may be some modification of this, where the supervisors are considered diocesan officials and paid by the diocese. This condition, however, would not be true of many dioceses. In the second place, the Catholic principal is subject, in some degree, to the religious superior, the community supervisor, and the pastor of the parish. Of course, this would not be true of the non-parochial Catholic school.

There are other differences that may not be immediately evident. For example, the diocesan organization exists in only about three-fourths of the 105 dioceses of the country. In the rest, there is practically no organization; the parish school is the independent unit. Secondly, the influence of the diocesan school board, of the parish pastor, and, to some extent, of the diocesan superintendent, is largely a lay influence in educational matters. In the public system, lay influence never proceeds, directly, beyond the board of education. Thirdly, the diocesan superintendent may be forced to combine educational and other duties. In some cases, he is not a full-time superintendent, as are all public superintendents. Fourthly, the complexity of the organization is increased greatly by the fact that the religious orders transcend diocesan lines. The motherhouses of many orders are outside the diocese where the sisters are teaching; the supervisors frequently reside outside the diocese. In at least one case known to the writer, a supervisor has schools under her supervision in three States.

Perhaps too much emphasis has been placed above on the contrasts between the organization of a city system of public schools and a diocesan system of Catholic schools. Perhaps the analogy is not well founded. Indeed, Ryan has suggested that the diocese is comparable to the State, and the diocesan superintendent, to the State superintendent of public instruction.<sup>5</sup> The State, however, is not an outstanding supervisory unit. And,

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<sup>5</sup> Ryan, Rev. James H.: *A Catechism of Catholic Education*, National Catholic Welfare Council, Bureau of Education, Washington, D. C., 1922, pp. 12-13.

whereas the analogy may be fairly clear in the administrative aspects of the State and diocesan systems, it is not so evident in regard to supervision. The most noteworthy efforts in this activity, in the public schools, are being made in the city and county units.

The question, moreover, has more than academic interest. Teachers are being supervised by various officials. In this work, the greater share of the activity seems to be done by the community supervisors and the principals, particularly in the secondary schools.<sup>6</sup> In this, however, the diocesan superintendent has a part, both theoretically and in fact. In an earlier study, referred to above,<sup>7</sup> it was discovered that in seven out of eight dioceses the superintendent carried on supervisory duties, but he did so independently of the community supervisors, except in two dioceses. In two dioceses he planned his supervision with principals, and in three, with classroom teachers. Since these eight dioceses represent probably the best in supervision, it can be readily seen that there is no considerable amount of cooperation within the various dioceses.

Now, how has the similar problem which faces the public schools been approached? There are several principles that have been more or less widely adopted which have served as the basis for eliminating conflicts and lessening overlapping of functions. First, functions and duties must be made specific. In a number of the most progressive superintendencies this has resulted in the formulation of rather elaborate school codes. In the Catholic field, these functions and duties have remained implicit in most instances. Secondly, some distinction must be drawn between administration and supervision. Thirdly, the superintendent is the chief administrative and supervisory official of the school system. Fourthly, the principal is responsible as the head of his school for the improvement of instruction as well as the proper management of the school. Finally, the supervisor is a technical expert, whose recommendations are made effective in their execution by the superintendent and the principal. The proper balance between the authority of the principal and the expertness of the

<sup>6</sup> Kohlbrenner, B. J.: "What Supervision Do Teachers Receive?" *CATHOLIC EDUCATIONAL REVIEW*, XXIX: 155, March, 1931.

<sup>7</sup> Kohlbrenner, B. J.: "Supervision of Instruction in Certain Dioceses." *CATHOLIC EDUCATIONAL REVIEW*, XXX: 148-158, March, 1932.



supervisor, according to a recent work,<sup>\*</sup> would follow the acceptance of the distinction between the line and the staff officers of the army. The line officers are in command and issue orders and instructions, but only on the information gathered by the staff officials. The supervisor is a staff official of the school system whose ideas are made effective by the administrative officials.

The relationships existing among the various individuals responsible for the supervision of Catholic schools would be greatly clarified if this distinction would be kept in mind and accepted in fact. Although it may be difficult in specific cases to draw the distinction between administrative and supervisory duties, the attempt must be frankly made for each diocese. The supervisor is interested primarily in but one thing—the improvement of instruction. As such, she gives her energies to the study of curriculum, methods, testing, demonstrations, and similar activities. She makes recommendations, she does not issue orders. Her services are distinctly valuable enough that administrative officials should be anxious to avail themselves of her suggestions.

The actual execution of the reports of the supervisors then fall upon the community superior and the diocesan superintendent. The local conditions will determine the actual authority possessed by each. In each diocese, again, this should be studied and explicitly agreed upon.

Obviously, certain qualities must be possessed by both the administrators and the supervisors to make such cooperation effective. The value of the supervisors' work must be unquestioned. By superior native ability plus sound professional preparation, she must be ready to assume a position of educational leadership in her chosen field. She is a specialist. The administrator must be sensitive to the needs of the schools in the diocese so that he will be anxious for their improvement. His organization will become archaic and futile unless it is based upon sound analysis of the needs of the teachers, all of which comes from the supervisors who are in direct contact with the schools.

From the practical point of view, there appears to be no real reason why this activity should continue to be merely community supervision. While complete remuneration by the dio-

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<sup>\*</sup> Barr, A. S., and Burton, W. H.: *The Supervision of Instruction*, Appleton, New York, 1926, p. 45.

cese may be an impossibility in some cases, an effort should be made in each diocese to have supervisors distributed fairly equally among all teachers irrespective of community. So, too, the supervisors should be recruited from several of the orders teaching in that diocese. In this way fairness is assured to all, and the financial burden may be more evenly distributed. If a particular community cannot provide a supervisor, it should, at least, share the expense for the supervision it receives.

The ideal, therefore, is diocesan supervision, with the supervisor coming as the representative of the superintendent, who, in turn, receives his authority from the bishop.<sup>9</sup> The supervisor may still retain community responsibilities in the way of administration and inspection. No essential conflict exists here. The system works particularly well where there is a diocesan teachers college, but some approximation to this efficiency may be reached in any diocese.

Division and statement of supervisory responsibilities would help much in securing cooperation. Indeed, cooperation is possible only when those supposedly working together have distinct tasks to perform. When we speak of the superintendent as a supervisor and the community representative as a supervisor, we should not mean that each is doing exactly the same thing. When the general function of supervision is broken up into its significant phases, then there is likely to result far greater improvement in instruction, for the duplication of efforts and the lack of coordination that would otherwise be present are reduced or eliminated. It is obviously uneconomical that three individuals, superintendent, supervisor, and principal should all be interested in the improvement of instruction of the same group of teachers without knowing what each other is doing. And yet, as noted above, the practice is all too common of having supervision conducted by several individuals with no attempt at coordination.

It is axiomatic that effective supervision makes use of the contributions that can be made by all persons interested in it. In the Catholic system this would probably include the superintendent, the supervisors, the principals, and the pastors of the parishes in which parochial schools are located. There are somewhat comparable individuals of all these, except the pastors, in

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<sup>9</sup> Hagan, Rev. John R.: *Loc. cit.*, p. 484.

the public system. Barr and Burton point out<sup>10</sup> some principles of supervision that define the spheres of activities of the several supervisory officials. (1) The superintendent is responsible for the general policy of instruction in the school system. (2) The principal is responsible, both as an administrative and supervisory officer, for his own school. (3) The supervisor is an expert in problems of instruction who aids the principal. (4) The chief means of improving instruction by the principal are "direct assistance to individual teachers, visitation and conference, careful lesson planning, and demonstration teaching." (5) The most effective means to be used by the supervisor are "indirect assistance, research, making courses of study, creating standards, and providing suitable materials." Kyte shows<sup>11</sup> the division of responsibilities as worked out for Hamtramck, Michigan. (1) The superintendent coordinates creative and administrative supervision, puts the plan of instructional improvement into effect and judges the functioning of the plan. (2) The assistant superintendent and under him the supervisors have duties concerned with research, creative supervision, and aiding administrators and teachers. (3) The principal is responsible for administrative supervision, puts the plan into operation and judges the results.

Within limits, much the same definition of supervisory duties would appear to be true also of the several officials involved in the Catholic system. The superintendent's power, to be sure, is somewhat limited in dealing with teaching communities which are papal, not diocesan. And the principal is not wholly responsible for her school, because of the interference that may come from the religious superiors. The pastor, moreover, constitutes an element unique in the Catholic system.

With these conditions in mind the following division of duties are set down, primarily by way of suggestion, not of finality and established fact.

(1) *The diocesan superintendent.* He is the responsible educational leader of the diocese. His prestige and influence come not only from the authority delegated to him by the bishop, but also

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<sup>10</sup> Barr, A. S., and Burton, W. H.: *Op. cit.*, pp. 66-67.

<sup>11</sup> Kyte, George C.: *How to Supervise*. Houghton, Mifflin, Boston, 1930, p. 59.

from the superior qualities of leadership he exemplifies. He is an authority, in general, on the organization of the school system, its problems and needs. He organizes, with others, the plan of supervision for the diocese, puts it into examination, and estimates its value. He schedules general teachers' meetings of professional value. He keeps in contact with the teachers by at least an annual visit.

(2) *The supervisor.* She is the educational expert, skilled in the nature of learning, of teaching, of curriculum making, of testing and measuring. She is the technical aid of the superintendent, the principal, the teacher.

(3) *The principal.* She puts the aims of instruction in operation in her school. She adapts the recommendations of the supervisor to the local circumstances. She supplements the theory supplied by the superintendent and supervisor with knowledge of practical conditions. She carries out experimentation in accordance with the objectives of supervision. She assists her teachers directly by visiting, conferring, and demonstrating. She holds regular faculty meetings on scheduled topics.

(4) *The pastor.* He judges, largely as a layman in school affairs, the effects of supervision on the parochial school. He is in a position to advise on the wisdom of a supervisory program that would involve much financial expense. His suggestions are welcomed by the superintendent, as to the school needs as he sees them.

The practical working out of these suggestions can best be achieved in the form of a supervisory council. The superintendent would be the logical chairman, the other members being the supervisors and the principals. An early meeting before the opening of the school year could serve as a general clearing-house for ideas on supervision, objectives determined, a program outlined, and work allotted. It is important that everyone involved in such a program be informed of its nature and purposes. For that reason, pastors as well as classroom teachers should know what is to be done and why. The all-too-prevalent attitude that supervision is inspection must be dispelled. Teachers must look upon it as helpful and constructive. The supervisor must endeavor to secure that conviction. An excellent idea for securing unity and fruitfulness in the work of the super-

visor is to follow the experiment in the Diocese of Pittsburgh, where all the supervisors were enrolled in the same course in supervision in a summer university session.

The practical development of these suggestions in any one diocese will depend largely upon local circumstances. The general objective is clear: supervision to become effective must be worked out cooperatively, aims and means must be clearly understood by all who are involved in the plan, and there must be a division of labor explicitly made among the various supervisory officials.

B. J. KOHLBRENNER.

University of Notre Dame.



## THE EDUCATION OF CHRISTIAN CHARACTER

*To Mothers and Teachers, Principally, and to Anyone Else Who Will Read:*

Have you ever begun to read a book in the middle, gone on to the end, and then turned back, page by page, until you came to the front? I like to do that especially with picture books and with books of poems. The clever publisher begins the other way: he selects something lovely for the front, keeps the best for the end, and inserts what is left in between. That is the very reason I like to begin in the middle: if a book is good all through, it is bound to be good in the middle; if it is not, then reading the middle section will save one the task of reading it through. Such a habit of caprice disposes me to begin my discourse at the middle of the title: *The Education of Christian Character*—"Christian"—"Christ." After all, I am like the clever publisher, for I begin with what I am surest of: Christ is surest because Christ is God, and God is Surety Itself.

### CHRIST, THE MODEL

Let us, then, think together for a few minutes of Our Lord Jesus Christ. We might begin as Mother Loyola does in her excellent book for children entitled *Jesus of Nazareth*: "Nineteen hundred years ago there came into this world a Man Whose life of thirty-three years is the chief event in the world's history, and—whether we think of it or not—the chief event in the history of every one of us." . . . There we might pause and try to put into words what it means to each one of us to know Christ. The value of knowing Him may appear less upon analysis than upon recall of certain supreme moments in our lives when we have felt it good to have Him to thank, to love, to praise, to turn to in sorrow or in anxiety.

For me such a moment came when a few years ago it was my privilege to spend an afternoon at Capharnaum in Palestine—up at the head of Lake Genesareth, the Sea of Galilee. There were the blue waters reaching out to distant shores. Sailboats dotted the surface of the waters; probably fishermen were, as of old, letting down their nets for a draught of fishes. Great dark mountains ranged themselves to the left in a way that let the

wind come suddenly down upon the fishing boats and threaten to capsize them. One could easily imagine a storm there that would frighten braver men than St. Peter and cause them to welcome Christ coming to them walking upon the water. On this day, however, the sky was blue like amethyst except where white clouds scurried after one another on their way northward. Flowers grew nearby—scarlet poppies, prim forget-me-nots, and stars-of-Bethlehem, white and fragrant. Great clusters of purple wisteria shaded one end of the porch at the front of a long low cabin where a kind Franciscan friar, a director of excavations in those parts, had served us refreshment. Not far away, as I knew from a drive there earlier in the day, rose the Mount of the Beatitudes where Our Lord made the men sit down while he fed them with loaves and fishes as well as with the word of God. As I sat by the water's edge looking, listening, remembering, I seemed to hear the words of Christ:

Blessed are the poor in spirit: for theirs is the kingdom of Heaven.

Blessed are the meek: for they shall possess the land.

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Blessed are the merciful: for they shall obtain mercy.

Blessed are the clean of heart: for they shall see God.

Blessed are the peace-makers: for they shall be called the children of God.

Again a supreme moment comes back to me when more than at any other time I knew it was fine to love Christ. I had been listening to the opera *Parzifal*, sung by Italian artists at Rome. You know the story:

A mother who had lost both husband and eldest son in battle determined never to let her baby boy either see or hear of a knight lest he too should leave her and not return. She went to live alone with him in the heart of a wood where no passer-by would be likely to seek them out and tell a tale of chivalry. There they lived, mother and child, in sweet security—until one day, so the story goes, the mother found her son playing by himself at being a knight. He had a broomstick for a steed, a paper helmet and shield, and a sword cut from strong wood. That was the beginning of the end for her, she knew. Not many years afterward the boy went away clad in full armor which had been furnished by his mother.

The boy knew no evil. His strength was in his purity. In the

magician's garden, where he chanced to go, he met his first temptation with so much gentle dignity and reserve that he won to repentance the very one who tempted him. All the wiles of the crafty old magician failed to prevent the youth from finding and carrying off the Sacred Spear. This weapon alone could heal the wounded breast of the king whose knights were still in search of the Holy Grail.

Music and pantomime carried on the story to Parzifal's coming to the king. In the great hall were gathered the Knights of the Round Table—seated in a semicircle, all on one side of a long, narrow table. Stained glass windows glittered in the background. Servers carried great golden trays of fruit and tall silver pitchers of wine. The king, reclining on his couch center-stage, had ordered the tabernacle containing the Holy Grail to be brought. The first to touch It would not be the king, but Parzifal, the pure of heart, whose perfect Christian character had effected its rediscovery. The tabernacle was delivered to the king. Parzifal, dressed in a white flowing robe edged in pink, hair in loose curls, blue eyes concentrated on the work of his hands, opened the tabernacle door, removed the chalice and raised It on high. Every eye followed—up and up to where a jewelled light from above broke into dazzling splendor and caused the Cup to shine with wondrous brightness. Parzifal was forgotten; Christ seemed to be there before me, offering His own Blood to His Father for my sins. And it was good to love Him so.

The memory of that moment is symbolized by a picture, the "Head of Christ" by Fra Angelico—golden hair, blue eyes, white robe edged with pink—what gentleness, purity, trust, mercy, hope, beauty, peace!

For you, too, there have been supreme moments in your love of Christ. I wish I might hear each one of you recount every detail of each scene. All of you must have felt how good it is to know and love Christ, to have him as our Brother. This realization may have come to you on some Good Friday when some recent suffering, bereavement, humiliation, or grief made the Passion of Christ seem especially impressive. You who are mothers must have felt Christ's goodness when a new babe—your very own—was laid in your arms—God's gift, His trust, His sweetest and best blessing now as even two thousand years ago when He gave His Son to the world as the Babe of Bethlehem. You who are teachers must often have taken inspiration when, considering your students, one by one, as they are now, as they possibly may

become, you seek for strength, courage, and grace to guide them well; you recall the promise of Christ: "I will be with you all days, even to the end of time;" and you pray with Christ: "Sanctify them in truth." (St. John, XVII, 17.)

We have begun a good work, thus thinking together of Christ. Let us repeat it from time to time throughout the years, counting and recounting His transfigurations in our lives.

#### CHARACTER, THE SIGN

And now, having fixed our eyes on the Source of all Goodness, Christ, the Second Person of the Blessed Trinity, let us look to its effect in our lives; namely, Christian character. What do you understand by "character"? The Oxford dictionary says it is "a distinctive mark impressed, engraved, or otherwise formed"; "the sum of the moral and mental qualities which distinguish an individual or a race"; "moral qualities strongly developed and strikingly displayed"; "recognized official rank, status, position." Psychologists define character as personality in action. All these definitions deserve consideration. They make the possession of character highly desirable. Each of us would want to be pointed out as a woman of character, one whose virtue had been tried and found true; one known to be responsible in keeping her word, in carrying a task through, in making a right choice and holding to it. One has character who acts on principle, rather than just because "others are doing it," or because circumstances make it convenient, or because there is some material loss or gain at stake.

And where do the principles come from? For us who aspire to be true Christians, that is to say, true Catholics, they come from the life of Christ. To have Christian character, then, is to be Christlike; that is, patient, gentle, kind, circumspect, holy. We need to be known as decent, respectable, human, Christ-minded, and capable of loving others with the charity of Christ.<sup>1</sup>

#### EDUCATION, THE PROCESS

A Catholic begins the education of Christian character on the day on which he is "christened" or "christed." On that day he

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<sup>1</sup> One test of character might very well be an individual's answer to what Father Cyril Martindale has chosen as the title of his new little book: "What Think Ye of Christ?"

is made one with Christ, a partaker of Christ's nature. He receives a Christian name—preferably one once borne by a disciple of Christ who sealed his faith with his blood, one of the early Christians—for a boy: Peter, Christopher, Paul, James, Matthew, Sebastian, Stephen, Cyril, Columba; for a girl: Christine, Mary, Agnes, Lucy, Catherine, Margaret, Cecelia, or one of many others. Thus a Catholic child comes into his Christendom, his Christian domain or estate whereby through his Christian parents he inherits all the virtues of apostles, martyrs, confessors, and virgins, as well as of saintly fathers and mothers and little children. What a start in holiness he receives through the Church that is holy even as her Founder, Christ, is holy.

In a Catholic home the atmosphere is one of genuine piety. There are pictures:

Holman-Hunt, *The Light of the World*  
 Raphael, *The Sistine Madonna*  
 Velasquez, *The Crucifixion*  
 Rubens, *The Descent from the Cross*  
 Fra Angelico, *The Annunciation*  
 Albertini, *The Visitation*  
 Correggio, *Holy Night*  
 Luini, *St. Catherine of Alexandria*  
 Da Vinci, *St. Anne and the Blessed Virgin*  
 Botticelli, *The Magnificat*  
 Fra Lippo Lippi, *Virgin and Child*

There are books by Catholic authors which are, besides being Catholic, truly great literature:

Mother Loyola, *Jesus of Nazareth*  
 St. Francis de Sales, *An Introduction to a Devout Life*  
 a Kempis, *The Imitation of Christ*  
 Newman, *The Idea of a University*  
 Martindale, *St. Christopher and Other Stories*  
 Vonier, *The Art of Christ*  
 Jarrett, *The Space of Life Between*

and, of course, individual copies of the New Testament. There are records of great music, Catholic in tone and sentiment, even if not composed in every case by Catholic musicians:

Handel, *The Messiah*  
 Schubert, *Ave Maria*  
 14th Century Tradition, *The Mass of the Angels*

H. S. Stuart, *The Hound of Heaven*

Haydn, *The Creation*

Elgar, *The Dream of Gerontius*

Elgar, *Sursum Corda*

Palestrina, *O Bone Jesu*

Cesar Franck, *Chorales*

“ “ *Panis Angelicus*

“ “ *Cantabile*

Max Reger, *Benedictus*

In such an atmosphere even the young child learns to love the Baby Jesus. Older children imitate the obedience of Christ, make little personal sacrifices in His name, curb their too quick temper in order to be patient like Christ, say sharp words over in gentle phrases because they really want to be Christ-like. And grown-up young men and women bear injury and suffering without murmur, engage in the activities of the Holy Name Society, or the Knights of Columbus, the Sodality of the Blessed Virgin or some other organization devoted to Catholic action, and thus serving others generously they spread abroad by the sanctity of their lives, “the good odor of Christ.” Confirmed as soldiers of Christ, refreshed through the Sacrament of Penance, nourished by the Holy Eucharist, they fit themselves to receive the other sacraments of Marriage or Holy Orders or—at the last—Extreme Unction. Cooperation with grace educates Christian character in full and beautiful ways. And cooperation is not difficult once its practice is begun. It becomes second nature, a trait of one’s spiritual nature quite necessary to one’s happiness.

Why, then, are there any failures? Why do we not recognize in our own lives and in the lives of our companions more fruits of personal holiness? There are failures because we grow careless, we do not think, we even sometimes become rebellious. Some of us get started wrong. Others have their lives deflected from their proper course by bad example, fear of ridicule, or wrong information. The conduct that follows is likely to scandalize those who neither understand human nature nor believe in its Christian educability. For those who do understand and believe there is not scandal but a challenge in imperfect lives. Suppose we were to accept the challenge and begin the education of Christian character in one who is ignorant of his own dignity as a Christian, of his heritage, of his destiny, of his opportunity



of achieving success in the greatest, most wonderful way of all—the perfect accomplishment of God's will for him. With what might we start?<sup>2</sup> An excellent book which has very recently come into my hands is full of suggestions. I have already mentioned it: *The Space of Life Between*, by Father Bede Jarrett. It is one of the few books I know written for boys. It is dedicated to a boy, the son of a friend of Father Jarrett. Father had been requested by the boy's own father to write the book as a series of instructions which had blossomed as counsel during the years of their friendship. These are some of the titles: God, Life and Love, Marriage, Friendship, My Room, Courage, Honour, Saints, Ideals, Law. Let me quote briefly from the instruction on *My Career*:

"There is only one way of action if the world is to be rescued from its distress, and that is by honest work. . . . it is the duty of each of us, according to the measure of our talents, to labor to the best of our power at the career to which we are called, and at the skilled preparation that such a career demands. Nor is this selfishness. It is due to our reverence for God and for the carrying out of His will; it is due to the dependence of our neighbor on us, due to our love of country, to that self-respect without which our manhood cannot be upheld."

Such reading is not dull. It is intelligent without being flippant. Without being sentimental it is intimate. Each instruction is only three or four pages in length and each is developed in three parts. This is just the kind of book for a boy to keep on a table near his bed. A few minutes reading every evening will start that quiet reflection which by carrying him to a high sphere of thought relieves the tensions of the day while it gives his soul a healthful stretch.

Let us suppose a second case, that of a young person who has been instructed in the truths of our Catholic faith, who knows well what she should do but *has not the will to do it*. What can we prescribe for her? Again an ideal, its analysis, and its faithful following! I know no better book to put into her hands than St. Francis de Sales' *An Introduction to a Devout Life*. In Bel-

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<sup>2</sup> Before attempting a prescription a would-be guide might study a new book by Lindorsky. One who has mastered that book will probably not contest my prescription of St. Francis de Sales.

gium this little book is as much a favorite as Thomas a Kempis' *The Imitation of Christ*. I know a busy man, the father of a rather large family, who always carries a small copy in his pocket. And I do not wonder that now, three hundred years since its publication, it appeals to youth as no other single volume appeals. It is addressed to a young girl. Its hundred nineteen chapters, although they discuss all sorts of problems a young girl's mind is busy with, have one and the same message: The cultivation of personal holiness must not be left to priests and nuns alone; it must be the primary concern also of every devout person living in the world. It has been my joy to have had more than one alumna of a certain Catholic college<sup>\*</sup> show me her class copy of *An Introduction to a Devout Life* well annotated to prove that the counsels have continued to gain meaning as new experiences have come to her. Quite recently I had read to one of my classes chapter 14 of Part III: Of poverty of spirit observed in the midst of riches. Having concluded the reading, I asked, "How many of you have enough poverty of spirit to be willing to marry a young man who had as a home to offer you only one-room dug-out of a hillside and one built of rough boards as a little 'lean-to' in front of the other? You know that is all St. Joseph had to offer the Blessed Virgin Mary." To my astonishment only one girl out of seventy raised her hands, and she one of the prettiest, daintiest, most intelligent, and most talented among them. "Look who would!" I exclaimed, and then added, "Perhaps Phyllis and I have found the ones with whom we would gladly share even so mean a dwelling," for I had found Christ and she had given her promise, as I knew, to a Christ-like person. I tell you these instances because I want you to put this little book in the hands of a girl you know. She may read it and still continue not to exert herself, but if she keeps it near and reads it repeatedly, sooner or later its promptings will get into her mind and through the mind into her will. Its recommendations are so sane and so attractive that they come finally to be irresistible.

A third typical case we might set up for examination and recommendation of cure is that of a *tired* person—who both knows and wills what is best, but, having been busy all the day

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<sup>\*</sup> The College of St. Catherine, St. Paul, Minnesota.

with duties at the office, at home, at school, or just "keeping up with the Joneses," is too fatigued to remember what he knows or to choose the perfect way. For such a one let there be no book, no preacher, no correction, no long instruction, but only a quiet hour of solitude with the stars to watch or the clouds or a river or a lake, with exquisite music or a lovely picture or, best of all, the Divine Presence in a church or chapel. Such an hour will educate Christian character by clearing away distractions, worries, and other obstacles to quiet growth. I have often thought that one of the best ways to cure the ills of the fretful world would be to rock it to sleep with a lullaby and keep it asleep until it should awake refreshed. I have so much faith in human nature aided by grace that I am sure it can right itself and show its worth whenever it is given a fair chance. God and the soul have their dealings. Teachers and social workers and even parents aid only by clearing the way and keeping the avenues of communication open and safe-guarded.

With this principle of respect for human individuality clearly in mind let us look into yet one more typical case—that of an *immature* person, one who is good but not quite so good as he could be. There are several varieties of this case. In order to get some of them into focus, let me ask you what you would do with:

A boy who does not play fair?

A girl who does not keep her promise?

A girl who is frequently disobedient?

A child who is very selfish?

A boy who is never on time?

One who keeps at a task only so long as it is interesting and easy?

A girl whose conversation is cheap, not to say vulgar?

A young person who has a morbid curiosity about sex?

One who insists on having what he wants when he wants it? \*

Psychologists have a technical word which I find it very useful to use in thinking about or treating just such immaturities as these. It is "sublimation." The term is borrowed from the field of chemistry where it applies to the process of converting solids

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\* Adapted from Morrison, *The Practice of Teaching in the Secondary School*.

into gases without having them pass through a liquid state. A very pretty experiment, you may remember, is performed in the laboratory by heating over a bunsen burner a few crystals of iodine. The crystals do not melt but immediately sublime into purple fumes. I like to think that in the hearts of all the young—those who are merely immature and those whose characters have been perverted, there are unbroken crystals of great good waiting only for the warmth of constant kindness, right instruction, eminent examples of Christian courage to effect their sublimation into attitudes of honesty, fidelity, obedience, unselfishness, capacity for hard work, punctuality, dignity, reverence in the sex relationship, and willingness to wait for desires to be satisfied. The constant kindness comes first of all from the home, then from the truly Catholic school or college, and from God-loving companions. Right instruction is afforded by these three sources and by books—by truly great books, those that ennoble, inspire, and edify. And the examples of Christian courage are to be found in the saints of old and in all those today who for the love of Christ are doing their duty well.

#### CHRISTLIKENESS, THE END

Anyone who has had much to do with the education of Christian character either in himself or in others, knows that there is more confusion than indifference to deal with, more insecurity than malice. And you and I know that confusion clears away when we remind ourselves that God is Our Father, Christ our Brother, and the Holy Ghost our Light and Strength, that this is God's world, and that God being infinitely wise and powerful can bring all things to a good end. Insecurity gives way to trust and sincere effort as by frequent reception of the Sacraments and the daily living of our faith we redirect our attention and rebuild our lives.

Everything depends upon getting started right and continuing in the right direction. In educating Christian character one starts right by studying Christ and by making the imitation of Christ one's life aim. One continues on his way to Christlikeness by "sacramentalizing the universe," to borrow a phrase from Father Sheen; by coming to feel the unity of creation, as St. Francis of Assisi felt it and expressed it in his *Canticle to the*

*Sun.*<sup>5</sup> Such a one understands and appreciates the brotherhood of men—how all persons, being God's creatures, are worthy of respect, admiration, and love. And such a one welcomes the invitation of the Holy Father to live the faith, to testify through Catholic action his conviction that Christ is the Truth, the Light, and the Way.

PROGRAM OF RELIGIOUS EDUCATION AND CHARACTER BUILDING  
AT  
THE COLLEGE OF ST. CATHERINE

Being a private Catholic college for women, The College of St. Catherine aims directly and primarily at religious education and character building. Our Lady of Victory Chapel, a beautiful structure copied from an old French cathedral, is the center of the religious life of the students. Its quiet loveliness affords an atmosphere of culture and charm. Early morning Mass, frequent visits during the day, choir, meditation, and prayer are daily privileges for the students. The influence of such experiences carried into the classroom, out to the athletic fields, and

<sup>5</sup> *Canticle to the Sun:*

To most High, Almighty, good Lord God, to Thee belong praise, honor, and all blessing! To Thee only are they due and to name Thee is no man fit.

Praised be my Lord God with all His creatures; and specially our brother the sun, who brings us the day and brings us the light; fair is he and shining with a very great splendor: O Lord, he signifies Thee.

Praised be my Lord for our sister the moon, and for the stars, the which He has set so clear and lovely in heaven.

Praised be my Lord for our brother the wind, and for air and cloud, calms and all weather, by the which Thou upholdest life in all creatures.

Praised be my Lord for our sister water, who is very serviceable unto us and humble and precious and clean.

Praised be my Lord for our brother fire, through whom Thou givest us light in the darkness; and he is bright and pleasant and very mighty and strong.

Praised be my Lord for our mother the earth, the which does sustain us and bringeth forth divers fruits and flowers of many colors and grass.

Praised be my Lord for all those who pardon one another for His love's sake and who endure; for Thou, O most Highest, shalt give them a crown.

Praised be my Lord for our sister, the death of the body, from whom no man escapeth. Woe to him who dieth in mortal sin. Blessed are they who are found walking by Thy most holy will, for the second death shall have no power to do them harm.

Praise ye and bless ye the Lord and give thanks unto Him and serve Him with great humility.

(Printed at The Doves Press, no. 15 Upper Mall, Hammersmith, W., from the ancient Italian Text published by M. Sabatier and from the English translation by Matthew Arnold. 1910.)



on into the homes of the students makes possible a strong integrating factor for a high type of personality.

Unusually well qualified instructors conduct the class hours for courses in religion and philosophy throughout the four college years. Three theologians who are at the same time excellent teachers outline the work, select the readings, lecture, assign special studies, and set examinations. Responsibility during the assimilation periods devolves upon four assistants who besides being skillful teachers are experienced counsellors and guides. Every effort is made to focus both instruction and study upon student experiences in order that these may be interpreted, evaluated, and enriched.

During the first two years the great books of the Bible are explained. The Junior year provides lectures, readings, and discussions concerning problems of right living and right thinking. In the Senior year a course in Philosophy, present and past, attempts a significant synthesis of knowledge for the students' own personal guidance in future thought and study.

All the corridors and parlors exhibit masterpieces of religious art. Religious music may be heard frequently in the chapel, in the auditorium, and over the radio. The Sodality of the Blessed Virgin Mary encourages the practice of the corporal and spiritual works of mercy, and nourishes a desire for personal sanctity. A Spiritual Retreat during three days of the first quarter each year offers the experience of silence and reflection, so often conducive to sincere self-improvement. Cooperation in serving at Community Centers, Orphan Homes, Hospitals, and Schools fosters unselfishness and cultivates social responsibility.

In the College Community itself the students formulate the regulations favorable to good order and usefulness. Administrators, teachers, and counsellors advise, correct, moderate, or emphasize the principles which govern these regulations. Thus the students with their quick insights and their eagerness to direct their own affairs in a way that will meet the approval of their guides are challenged to clarify their thinking by checking up consequences and evaluating them. On the whole, the decisions of the students concerning their own affairs show considerable good judgment; very often they reveal genuine religious motives. Not every mistake is avoided. Immaturity, impulsiveness,



wrong habits, and selfishness are constantly getting in the way of better performance. But time is given and trust is assured so that a more natural improvement of choice can be effected. What the same young woman chooses as a Senior is likely to be much better than what she would have chosen as a Freshman. This growth in choice and in judgment is taken as the index of benefit by religious instruction and guidance.

It is the naturalness, the absence of artificiality with its imposition of adult formulations of rules and regulations, the spirit of trust and of wholesome fair-mindedness that in particular, characterizes the atmosphere at St. Catherine's. Students do not feel that they are being watched. They know they are expected to live their ideals and to be responsible for the good name as well as the high standard of the College. Those who cannot, after repeated trials, bear the trust, are asked not to return. No matter what their wealth or their social standing, unless they can become studious, wholesome, and sincere, they are not retained. Helps are multiple: athletics, student activities, social affairs, books, instruction, counsel. And the larger per cent profit by them. Both at college and in their later lives they give evidence that they understand and cherish their motto: *Progressum tutatur pietas*.

SISTER JEANNE MARIE.

## EDUCATIONAL NOTES

### THE SAINT PAUL CONVENTION

The thirtieth annual meeting of the National Catholic Educational Association in Saint Paul, Minn., June 26-29, will be featured this year by two important evening meetings.

The Public Reception which has been held in the headquarters hotel at previous meetings will this year be conducted on Monday evening, June 26, in the Saint Paul Auditorium. At this reception visiting delegates will be presented to His Excellency, the Most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul, and to the visiting Bishops. An opportunity will also be given for delegates to meet the clergy of Saint Paul. Plans are being arranged to make the reception a fitting introduction to the events that are scheduled to occur during the Convention. The general public is cordially invited to attend this reception.

Another public meeting will be conducted at the Auditorium on Wednesday, June 28. Arrangements are being made for two speakers of national reputation to address this second general gathering. An entertaining musical program will also be provided.

A significant innovation is planned for the Saint Paul meeting in the form of a Parent-Teacher Conference. This Conference will be held at the Auditorium on Monday afternoon and will include a discussion of P. T. A. activities in Catholic schools. The National Council of Catholic Women is cooperating with the Reverend James A. Byrnes, B.Ph., Chairman of the Local Committee, in the arrangements for this Conference.

Delegates will assemble at 9:00 a. m., Tuesday, June 27, in the Cathedral of Saint Paul to attend Pontifical Mass, celebrated by His Excellency, the Most Reverend Francis W. Howard, D.D., Bishop of Covington, Ky., and President General of the Association. The sermon at the Mass will be preached by His Excellency, the Most Reverend John Gregory Murray, S.T.D., Archbishop of Saint Paul.

After the Mass on Tuesday morning the delegates will proceed to the Saint Paul Auditorium, a few blocks away, for the first general meeting of the Association, which will include an address by the President General, the Most Reverend Francis W. How-

ard, D.D., Bishop of Covington, and the Most Reverend John B. Peterson, D.D., Bishop of Manchester.

Beginning on Tuesday at 2:30 p. m. and continuing until the closing meeting on Thursday, June 29, the different departments and sections will hold their sessions in various meeting rooms in the Auditorium. The Preliminary Program has just been issued from the headquarters of the N. C. E. A., 1312 Massachusetts Ave. N. W., Washington, D. C.

Reverend James A. Byrnes, B.Ph., diocesan superintendent of schools of Saint Paul, is in charge of local arrangements for the Convention. Father Byrnes and his committee will provide suitable accommodations for the Sisters, the clergy, and other guests attending the Convention, and also make arrangements or give suggestions for group visits to some of the many places of religious, educational, historic, and scenic interest in and near Saint Paul and Minneapolis.

#### ANNUAL SESSION OF DIOCESAN SCHOOL SUPERINTENDENTS

The Press, both religious and secular, was cited as an agency that "offers a golden opportunity to keep the Catholics and non-Catholics aware of the need of religion in education and of the necessity of our Catholic public schools," in a resolution adopted at the semi-annual two-day meeting of the Superintendents' Section of the National Catholic Educational Association which closed at the Catholic University of America, Washington, D. C., April 20.

A second resolution called attention to the fact that "times of stress are upon us and the Bishops and pastors are struggling with much heroism to keep all Catholic schools functioning." The same resolution congratulated superintendents and teaching staffs on their programs of financial economy.

A resolution was also adopted expressing the sympathy of the superintendents to the Rt. Rev. Msgr. James H. Ryan, Rector of The Catholic University, on the death of his mother.

At the closing session the following officers were elected for the ensuing year: Chairman, the Rev. James A. Byrnes, B.Ph., Superintendent of Schools of the Archdiocese of St. Paul; Secretary, the Rev. John J. Fallon, M.A., Diocesan Superintendent of Belleville; Editor, the Rev. John J. Kenny, Supervisor of High Schools of the Diocese of Providence.

The program of the meeting was a departure from the traditional procedure. There were no formally prepared papers as heretofore. Instead, the speakers led the discussion of their topics, and presented such phases of their subjects as would stimulate discussion. This new plan was a pronounced success.

The Very Rev. Msgr. F. J. Macelwane, M.A., Superintendent of Schools of the Diocese of Toledo, led the discussion of the subject, "An Evaluation of Catholic Educational Endeavor." This topic was presented under the following heads: (a) What Catholic schools have accomplished; (b) The proportion of pupils being reached by Catholic schools; (c) The product of Catholic schools; (d) The teaching staff of the Catholic schools; (e) The future of Catholic education.

Discussing the question, "How to Make Our Schools More Catholic," the Rev. Carl J. Ryan, Ph.D., Superintendent of Schools for the Archdiocese of Cincinnati, said: "It is a matter of no slight significance that the present Holy Father and his two immediate predecessors have declared in favor of the active participation of the faithful in the liturgy of the Church, especially in the sacrifice of the Mass. Here, then, we have a definite objective pointed out for us. To make our schools more Catholic we must teach our children to know the Mass; to assist at Mass, in the words of Pius XI, 'not as outsiders or as dumb spectators, but as understanding truly, penetrated by, the beauty of the liturgy.' Until the products of our schools understand and appreciate something of the liturgy of the Church, and participate in, and not merely be present at, the Sacrifice of the Mass, we must be prepared to admit that we have not made our schools fully and truly Catholic."

The Rev. Dr. Joseph E. Wehrle, Superintendent of Schools of the Diocese of Erie, gave a complete résumé of the position of the pastor and assistants in the administration of parochial schools. He pointed out that pastors are responsible to their Bishops for the education of all children in their parishes, and are therefore the recognized administrators of parish schools.

The Rev. Dr. Joseph G. Cox, of Philadelphia, directed the discussion of the subject, "The Public Press and Educational Associations as Agencies for Making Catholic Schools more Catholic."

"Retrenchment in Catholic Schools" was discussed by the Rev. Joseph F. Barbian, Superintendent of Schools of the Archdiocese

of Milwaukee. Father Barbian pointed out that the present tendency is to halt building programs and to make every possible use of existing educational facilities. He strongly urged that no legislation should be enacted that would add to the cost of school buildings unless such legislation produced corresponding beneficial results.

The Rev. Dr. George Johnson of the Catholic University of America, Director of the Department of Education of the National Catholic Welfare Conference and Secretary General of the National Catholic Educational Association, the final speaker on the program, gave a summary of recent school legislation, together with important trends in the administration of schools.

Other resolutions adopted at the meeting were as follows:

1. Our schools aim at the salvation of human souls and the promotion of the interests of the Catholic Church. It is reasonable to offer the opportunity of Catholic education to all Catholic children of school age.

2. Our teachers should seek their advancement in professional studies in surroundings that are completely Catholic.

3. Reasonable evaluation of the fruits of Catholic education of all levels should be made from time to time. The shortcomings and pending developments should be viewed in the light of the fine accomplishments of our schools.

#### CATHOLIC EDUCATORS OF PENNSYLVANIA HOLD ANNUAL MEETING

The fourteenth annual convention of the Catholic Educational Association of Pennsylvania at Villa Maria College, Erie, Pa., closed April 28. Educators from all sections of the State and from neighboring cities, and officers of the National Catholic Educational Association attended the two-day meeting.

Notable among the papers read was that of the Rev. Joseph J. Wehrle, Superintendent of Schools of the Diocese of Erie, whose subject was "Specific Curricula for Training Teachers at the Different Levels." In the course of his address, Father Wehrle told his hearers that the State Department of Education now issues identical certificates to teachers in parochial and public schools of Pennsylvania.

Father Wehrle was elected president of the association, succeeding the Rev. Francis J. McNelis, Superintendent of Schools of the Diocese of Altoona. Other officers elected were: Honorary

president, His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia; vice-presidents, the Rev. Joseph J. Callahan, C.S.Sp., president of Duquesne University; Sister M. Immaculate, dean of Marywood College, Scranton; Rev. Mother Helena, Villa Maria College, and Rev. Philip L. Colgan, O.S.A., Malvern Preparatory School; secretary, the Rev. Brother Azarias, Pittsburgh Catholic High School; treasurer, the Rev. John McElwee, S.C., Philadelphia.

The meeting opened with solemn high Mass in St. Peter's Cathedral with the Rt. Rev. Msgr. Peter M. Cauley, Vicar General of the Diocese of Erie, as celebrant. The address of welcome at the opening session was delivered by the Rev. Dr. McNelis. "The Catholic Philosophy of Education" was the subject of an address by Father Callahan.

Papers were read at the afternoon session by the Rev. Dr. George Johnson, Director of the Department of Education, National Catholic Welfare Conference, and Secretary General of the National Catholic Educational Association; Charles N. Lischka, Assistant Director, Department of Education, N. C. W. C., and Father Wehrle.

Others who addressed the sessions were: the Rev. Thomas J. Higgins, S.J., St. Joseph's College, Philadelphia; the Rev. Brother Denis Edward, F.S.C., St. Thomas' College, Scranton; the Rev. Edward B. McKee, O.S.A., Villanova College; the Rt. Rev. Msgr. William P. McNally, Philadelphia; the Rev. Harold E. Keller, Harrisburg; the Rev. Sister M. Ernesta, O.S.F., Philadelphia; the Rev. Sister M. Eulalia, Pittsburgh; the Rev. E. Lawrence O'Connell, Pittsburgh, and Monsignor Cauley.

#### MUSIC IN SCHOOLS

The Justine Ward Method in use in our Catholic schools tends to develop, first in the primary grades by means of charts containing exercises, beautiful vocal production and tonal relationships. The intermediate grades, changing from charts to the Third Year Book, take up rhythmic problems, study of modulation, and staff work. Having received a solid foundation of tone, pitch, and musical appreciation, the upper grades are ready for the Fourth Book—Gregorian Chant, which approaches directly the Art (quoting the author's words) "which is to enrich the



child's devotional life, by an understanding of and participation in, the liturgical prayer of the Church."

Approximately two hundred Sisters have taken Music First Year. About one hundred fifty Sisters have continued the courses covering Music Second Year and Music Fourth Year. These courses have been given during the Normal summer session and during the year so as to accommodate Sisters teaching in the city and Sisters teaching outside the city.

In taking this work these Sisters have shown a willingness to learn and a willingness to carry on the work in the schools. To some it has opened up a new vista in the musical field, convincing them of the importance of the teaching of music in the schools and of the need of cultivating in the school child a taste for the right type of Church music. The Sisters realize that proper liturgical music has its inspiration in the school. They are gradually becoming dissatisfied with blatant singing and with the slovenly pronunciation of Latin and English in choir and congregational singing. They appreciate the need of a good type of tone quality and of a uniform tone quality in singing done in the church. And while convinced that the attaining of this end means labor on the part of every grade teacher, they are willing to exert this labor to bring greater glory to God—since better singing by the school children means better singing in church choirs and a desire for better singing by the congregation at large.—*Excerpt from Annual Report of Rev. John M. Duffy, Superintendent of Schools, Diocese of Rochester.*

#### PIUS X SCHOOL OF LITURGICAL MUSIC OFFERS SUMMER COURSES

The Pius X School of Liturgical Music, of the College of the Sacred Heart, New York, will hold its summer session this year from July 5 to August 11. As in former years, the school offers complete courses in the study of Gregorian Chant and Gregorian Accompaniment, according to the principles and traditions of Solesmes. The Pius X Choir, several members of which have been to Solesmes, will be present to give the model. Besides this highly specialized work in Gregorian Chant, the school also stresses the usual curriculum in all musical subjects. A feature is the model school where students may observe demonstrations of expert teaching and teach under supervision.

All courses are under the supervision of Mother G. Stevens, R.S.C.J., director of the school, with members of the faculty. In addition to these courses in New York, extension courses will be given at the Catholic University, Washington, D. C., and the Convents of the Sacred Heart at Grosse Pointe Farms, Detroit, Mich., Albany, N. Y., and St. Louis, Mo.

#### ST. GERTRUDE'S SCHOOL

"See my pretty blue hair-ribbon. My dress matches it, too!" Little Mary, the speaker, a child of six, ceased winding her thread on a shuttle in order to converse. She confided further that she was going home for Easter and had a pretty brown dress to wear.

Nothing extraordinary about this conversation until one learns that within the three years since her arrival at St. Gertrude's School of Arts and Crafts in Washington, D. C., a home of backward children—little Mary has been taught to walk, talk, dress herself and perform all the other duties of a normal six-year-old.

There were many others in the long sunlit room weaving intricate designs, fashioning pottery vases, or making tiny doll chairs for some more fortunate child to play with. There was a general atmosphere of friendliness and cheerfulness among the children.

Little Patricia, in a pretty wine-colored dress and ribbon to match, showed her nearest neighbor how to remove a rug from the loom. Each one was anxious to display her work to the visitors. There was no conscious feeling of inferiority or limited capabilities. There in St. Gertrude's those helpless bodies and underdeveloped brains found a refuge from an unsympathetic world which brands them as unfit for anything but institutions. In this haven, they have been given the means to support themselves, started on the road to self-dependence and freedom.

Parents and friends of these unfortunate little ones owe their thanks and gratitude to Dr. Thomas Verner Moore, Director of the Clinic for Mental and Nervous Diseases at Providence Hospital in Washington, D. C., for the establishment of this cheery home, where those they love, handicapped by misfortune, may find understanding and sympathy, instead of the ruthless indifference so frequently extended by an unsympathetic world to the mentally deficient.

Doctor Moore is a pioneer in this field. As in all pioneering, the way was not easy, but with the proper support the work can reach great heights. It is a noble work; it is a definite step forward taken in this field of caring for mentally defective children who have been so neglected heretofore—a step that augurs for progress if it is supported.

#### SURVEY OF THE FIELD

President Franklin D. Roosevelt will receive the honorary degree of Doctor of Laws at the commencement exercises to be held at the Catholic University of America on June 14. The invitation to the President to attend the graduation ceremony was presented by the Rt. Rev. Msgr. James H. Ryan, Rector of the University. His Eminence Patrick Cardinal Hayes, Archbishop of New York, will deliver the commencement address, and the Most Rev. Michael J. Curley, Archbishop of Baltimore and Chancellor of the University, will deliver the address of welcome. Timothy W. McCarthy, of Rockville, Conn., will be the valedictorian. . . . The new John E. Lonergan School of Mechanics of St. Joseph's College, Philadelphia, was dedicated April 30 by His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, at a ceremony attended by hundreds of alumni, students, clergy and friends of the college. . . . There are nearly 25,000 students enrolled in Catholic schools of nursing in the United States and Canada, it is shown in the May issue of *Hospital Progress*, official journal of the Catholic Hospital Association. "This marks a sufficient decrease when the figures for this year are compared with those for last year to indicate that an appreciable effort has been made at restricting the school enrollment," it is stated in the study. . . . His appointment as international guest-lecturer to the national universities of the Republic of Poland this summer has been announced by Dr. Edward J. Menge, head of the department of zoology at Marquette University and widely known biologist and writer. . . . A bill introduced into the State Senate by Senator Ward seeks to add an Act to the Free School Act of the State of Illinois whereby bus transportation afforded children attending public schools

would be furnished children attending schools other than public free schools. The bill would apply this benefit to those children attending private schools "without extra charge," the transportation to carry the children "from their homes, or from some point on the regular route nearest or most easily accessible to their homes," to their respective school. . . . Alfred E. Smith, former Governor of New York, was elected to membership by the Board of Trustees of the Catholic University of America to succeed the late Thomas H. Kelly, at the annual spring meeting held at the University on April 25. . . . An important battlefield in man's fight against disease and death will be represented in an exhibition on Bright's Disease completed recently for the Chicago Century of Progress Exposition by Dr. Francis D. Murphy, head of the Department of Medicine in the Marquette University School of Medicine. Every important advance made in the last 100 years in the prevention and cure of the disease will be included in the exhibition. . . . The Rev. Leo F. McGreal, S.J., American Jesuit, has been named the first rector of the new Gonzaga College, Shanghai, China. . . . A Bureau of Drama Service has been established by the International Federation of Catholic Alumnae in Chicago, to lend free assistance to those working with and for the Federation and also to teaching Sisters who are not affiliated. . . . The Most Rev. Dominic Reuter, O.M.C., the one hundred and seventh successor of St. Francis and the first American to become General in the Franciscan Order, died May 4, at St. Joseph's Hospital, Syracuse, N. Y. . . . St. Bonaventure's College will begin a \$500,000 construction program early this month, the Very Rev. Thomas Plassmann, O.F.M., president of the college, announces. The program includes plans for a new \$300,000 seminary and the remodelling of Lynch Hall, which was swept by fire some weeks ago. The work on the latter building is estimated to cost \$200,000. With the completion of the present program, the college buildings will represent an expenditure of \$1,500,000. . . . Brother Eliphus, F.S.C., Director of Vocational Work for the Baltimore Province of the Christian Brothers, who makes his headquarters at La Salle College, Philadelphia, is utilizing the motion picture to illustrate lectures he is giving throughout the province describing the system of training employed for young men preparing to

become Christian Brothers. . . . The second edition of the Catholic Medical Mission Manual has just come from the press. The welcome which the first edition of this little book has received from individuals and groups of our Catholic people promises well for the medical interests of the missions. The second edition contains some added improvements. The price of this little manual is twenty-five cents to cover the cost of publication, and it may be had post free by addressing the Catholic Medical Mission Board, 10 West 17th Street, New York. . . . A bill making it unlawful to discriminate against applicants for public school positions because of their religious beliefs has just been signed by Governor E. C. Johnson, of Colorado. In signing, the Governor declared himself heartily in accord with the provisions of the new law. The bill originated in the Senate and received the approval of both houses of the Legislature. . . . The Rev. Dr. John M. Cooper, professor of Anthropology at the Catholic University of America, Washington, is one of a group of 42 who have been chosen for research awards by the Social Science Research Council. The award has been given to Dr. Cooper to aid in the completion of an ethnological study of the James Bay area. Candidates were chosen from 138 applicants. . . . Dr. George Hermann Derry, president of Marygrove College, has just been invested as Knight Commander of the Order of St. Gregory the Great in the Sacred Heart chapel at Marygrove by the Most Rev. Michael J. Gallagher, Bishop of Detroit. . . . Students of the Marquette University Law School now have the privilege of admission to the bar without taking the usual bar examination according to the Fons bill, which, by a vote of the Assembly of Wisconsin has become a law. By the bill, Marquette and the University of Wisconsin Law Schools are placed on the same basis with regard to admissions to the bar. . . . The Rev. Dr. Francis Borgia Steck, O.F.M., who has been appointed lecturer in Spanish-American History for 1933-34 at the Catholic University of America, will be the first to occupy the newly established chair at the institution. . . . The Catholic scientist was declared "an ambassador of the Faith to our separated brethren outside" by Dr. Hugh Stott Taylor, chairman of the Chemistry Department of Princeton University, in an address acknowledging the presentation to him of the annual Mendel



Medal awarded by Villanova College. . . . The Rev. Dr. George Johnson, Secretary General of the National Catholic Educational Association and Director of the Department of Education, National Catholic Welfare Conference, will address the Catholic Press Association members at their convention to be held in Chicago June 22 to 24, inclusive. Dr. Johnson will speak at a luncheon to be held at the Hotel Stevens, Friday, June 23. The session will be part of the program of the C. P. A. and the National Catholic Educational Association to cement further cordial relations and cooperation between school and press. . . . Schools which do not teach religion have failed, the Most Rev. Edward D. Howard, Archbishop of Portland, said in an address delivered to delegates to the Pacific division of the North American Conference on Higher Education and Religion. The session was concerned with the movement to introduce a course in religion in all colleges and universities. Archbishop Howard told the assembled Catholic, Protestant and Jewish leaders the Catholic position on religious education. "We feel," he said, "that schools which do not teach religion have failed to explain what is the reason for all education. To ignore a problem is not to solve it. "The student who has had a thorough training knows that the search for wealth is not the purpose of life. We know that religion is a guide to reason. We of the Catholic religion are interested in this revival of religion, especially in our schools of higher education. The work of these university men who are seeking to have religion taught as an accredited course is a work which God will bless with lasting results." . . . Brother Heraclas Joseph, vice-provincial of the Brothers of Christian Education since 1927, has just died at the motherhouse of the Order at Laprairie. . . . The names of five prominent Catholic scientists are being added to the list of those who, in the volume *American Men of Science*, are credited with having made particularly noteworthy contributions to scientific discoveries beyond their doctorate dissertations. These names, selected for the fifth and latest edition of *American Men of Science*, are: The Rev. Julius A. Nieuwland, C.S.C., Professor of Chemistry at the University of Notre Dame; Dr. Edward A. Doisy, Professor of Biological Chemistry at the Medical School of St. Louis University; Dr. J. C. Hubbard, Professor of Physics at Johns Hopkins University;



Dr. F. O. Rice, Professor of Chemistry at Johns Hopkins University, and Dr. Joseph A. Becker of the Bell Telephone Laboratories in New York. . . . A study of the origin, nature, and distribution of alcoholic beverages throughout the world, and discussions of "The Child in Primitive Culture" and "The Position of Woman among the Arapaho," occupied the eighth annual meeting of the Catholic Anthropological Conference held in Washington, D. C., April 18. . . . The formation of The Centre Alumni Association, an organization composed of Catholic men who are university and college graduates, with headquarters at 120 Central Park South, New York City, the quarters occupied for many years by the Catholic Club, has just been announced. . . . Figures compiled in *The Official Catholic Directory* for 1933, published by P. J. Kenedy & Sons, put the Catholic population of the United States proper at 20,268,403. . . . Realizing the need and desire for practical, definite and tangible information on topics of government and citizenship, the St. Louis University School of Law has instituted a course in practical citizenship, to be transmitted to the people of the community through the medium of the University Radio Station, WEW. . . . A survey made by Miss Ruth Johanson, assistant librarian at Ottawa University, gives the Abbey library of St. Benedict's College the highest rating among the libraries of any college its size in the States of Kansas, Nebraska and Missouri. Twelve colleges were compared in the study. . . . The Fidac educational medal was presented to Georgetown University, May 10, by Gen. Roman Gorscki of Poland, president of the interallied federation of World War veterans with which the American Legion is affiliated. The formal ceremony in Gaston Hall was attended by diplomatic representatives of eight foreign countries associated with the Fidac. The Very Rev. Coleman Nevils, S.J., President of Georgetown, accepted the medal on behalf of the university. . . . Twenty-one of the 24 students who graduated from the Law School of Loyola University, Los Angeles, Cal., last June, passed the bar examinations in the course of the year, according to the results of the state bar examination, just announced. This record is held to be unusually high in view of the fact that only 43 per cent of all those who have taken the bar examinations in the course of that period have been successful. . . . The notable ser-

mon delivered by the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, at the services held at St. Raphael's Cathedral, Dubuque, Iowa, recently to commemorate the twenty-third anniversary of the Boy Scout movement; the program of the exercises on this occasion, and an editorial which appeared in *The Witness* of that city at the time have now been compiled in a pamphlet entitled "Boy Scouts and Religious Ideals" by the Rev. Dr. John M. Wolfe, Archdiocesan Superintendent of Schools. . . . La Salle Military Academy, Oak Dale, Long Island, formerly Clason Military Academy, marks its golden jubilee this year. . . . Announcement is made by John J. Contway, executive secretary of the Knights of Columbus' Boy Life Bureau, that two summer courses in Boy Leadership will be sponsored by the bureau in July and August. The first school will be held at the University of Notre Dame, Notre Dame, Ind., from July 6 to 14, inclusive. The second training course will be given at the Catholic Summer School of America, Cliff Haven, N. Y., August 2-11. All Catholic men over the age of 18 years who are interested in the leisure-time guidance of Catholic youth are eligible to enroll. . . . The name of St. John's College, Brooklyn, N. Y., will be changed to that of St. John's University, effective on July 1. The change is a result of a formal vote taken by the Board of Regents of the University of the State of New York to amend the charter of the above institution. St. John's College has been operating under a university charter since 1906, and the change resulting from the Regents' vote will be merely an external one, it was said. The courses now being given at St. John's will not be altered, it was added. . . . The Pius X Study Guild of the College of St. Mary-of-the-Wasatch has just given a novel presentation of the Communion of Saints in pantomime and illustrated lecture. The program took place before an informal gathering of faculty and students in the parlors of the College. The study of the Communion of Saints concluded the work of a year devoted to the Mystical Body of Christ as expressed in the liturgy. The apparitions of Christ, pantomimed as the Scriptural narratives were read, portrayed the establishment of the Church Militant after the Resurrection. Sister Madeleva, president of the college, gave an illustrated lecture to represent in a pictorial way the Church Suffering and the Church Triumphant. She

chose her material from Dante's Divine Comedy. The Gregorian Choir supplied the musical setting. . . . A new central high school for Catholic boys costing approximately \$250,000 is planned for San Francisco, it has been revealed by the Most Rev. Edward J. Hanna, Archbishop of San Francisco. The Brothers of Mary, who conduct the St. James and St. Joseph schools there, will have charge of the new school, he said. The school is planned to provide high school training for nearly 600 boys. . . . Miss Frances Perkins, Secretary of Labor in President Roosevelt's Cabinet, will deliver the address at the graduation exercises of the National Catholic School of Social Service to be held June 13. The Very Rev. Dr. John J. Burke, C.S.P., General Secretary of the National Catholic Welfare Conference and President of the Board of Trustees of the Service School, will preside at the commencement exercises. The Rev. Dr. Francis J. Haas, Director of the School, will present the graduates. . . . Governor William H. Murray has signed House Bill 686 providing for the unifying of higher education in Oklahoma and the appointment of a coordinating board for the study of the whole educational system and to make recommendations for its advancement. The bill as proposed by Governor Murray was passed, with amendments, by both houses of the Legislature. The tentative board originally appointed by Governor Murray, which included Bishop Kelley, went out of existence upon the passing of the bill. The permanent board will be appointed soon by the Governor and, it is said, will include all the members of the tentative committee. The speed with which the educational bill became law was one of the features of the measure. The proposal was released to the public press on Sunday, April 9, and viewed favorably by the leading educators of the State. A special meeting of the Chamber of Commerce of Oklahoma City was called on Wednesday, April 19, and Bishop Kelley was asked to explain the proposal to the educators and professional men of Oklahoma over the most powerful radio station in the State. Three days later the Senate and House passed the bill. Governor Murray, after studying the amendments, signed the measure five days later. The measure among other proposals offers aid to the independent colleges in the State which, of course, includes religious schools.

## REVIEWS AND NOTICES

**American Lands and Peoples**, by J. Russell Smith, Ph.D., Sc.D.  
Philadelphia: The John C. Winston Company, 1932. Pp. viii+394.

Inviting as to size, type, illustration, and general make-up, this next text in geography by Dr. J. Russell Smith, geographer and experienced teacher, appears as the first volume of a single-cycle series, designed to follow the home and journey geography texts by the same author. Its subject matter is the Western Hemisphere and our Island Possessions.

The problem of how to reduce the number of unrelated facts that must be mastered approaches solution in the new feature of classification presented in this volume. All the cities of the United States and Canada, for instance, are grouped in the index under nine alphabetical entries following the subject entry, "cities." Brief cross-references in the text to these and to other type situations, which have been fully developed, suggest further groupings and provide for "continuous informal review." (P. iv.) The other specially mentioned new feature, namely, the human use map, does not promise equal service because of the absence of sharp differentiation between some of the samples that make up the respective keys.

Every study unit includes directions for varied and worth while pupil activity—map studies and problems, thought questions, experiments, exercises in oral and written English, and many other forms of expression suited to the free activity period.

Emphasis throughout is on the social rather than the physical phases of geography, and it is just here that the author may be charged with a lack of "awareness of interrelationships." (P. iv.) To cite from only one chapter: in "Place Names and Early Settlements," *Porto Rico* is translated as "rich port," *Costa Rica* as "rich coast," *Chesapeake* as "big salt bay," *Baton Rouge* as "red stick," while *San Antonio*, *Santa Fe*, and *San Francisco* are merely listed as "towns" with "Spanish names" and *Detroit* and *Marquette* as "both French names." *San Salvador*, indicated as the landing place of Columbus, merits from the author no further explanation or comment, although he proceeds to account for the following facts: "The James River was named for King James

of England . . . Carolina for Queen Caroline . . . The big creek that flows past Wilmington, Delaware, is named Christiana Creek in honor of a Swedish queen." The plea is not hereby made for the reorganization of every elementary geography into a specialized "Geography of Religion" or for strained associations of place geography with religious content, but the position is maintained that in a text in geography, which seeks to be interpretative of causal relations, religion as a motivating and directive force cannot, in the interests of completeness of view, be altogether overlooked.

SISTER M. CATHERINE, O.S.U.

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**The Missal and Holy Mass.** A textbook explaining the prayers and requisites for the celebration of Holy Mass, the Liturgical Year and the manner of using the Missal, with illustrations accompanying the text. By Rev. William J. Lallou, D.D., Professor of Liturgy, St. Charles Seminary, Overbrook, Pa., and Sister Josefita Maria, S.S.J., Ph.D., Supervisor, Sisters of St. Joseph, Philadelphia, Pa. New York: Benziger Brothers, 1932, pp. 221.

The teachers and pupils of our elementary schools are to be congratulated upon the splendid helps now offered them for studying the Mass. The present book offers really complete instructions on the use of the Missal. There is, first of all, an explanation of the externals: the altar, the vessels, the vestments, the sacrificial matter, the nature and arrangement of the missal. Secondly, we have a detailed instruction about the Mass itself and its parts. Thirdly, the content of the liturgical year is briefly explained with its influence on the arrangement of the Missal, concluding with an instruction on the use of the Missal. The last section gives the meanings concisely of the "Proper Parts" of the Mass for the Sundays of the year. The text is made clear by illustrations, diagrams, and other didactic helps. The appendix contains outlines for courses of study, distributing the material respectively over one or two years. A glossary of Latin terms and an alphabetical index complete the attractive book.

The book is primarily intended as a text in the seventh and eighth grades of the elementary school or in the first year of high school. The study helps are admirable in their complete-



ness and large variety. The book teaches itself and hence should appeal to the laity generally. All in all, *The Missal and Holy Mass* seems to be the most complete in the field, and its contents and general make-up will prove an inspiration to both teachers and pupils. The list price is 72 cents, less 25 per cent to schools, and hence should be within reach of even slender purses. With such helps as this provided generally among our school population, our Catholic people will soon realize the Pope's wish with regard to lay participation in the saying of the Mass.

FELIX M. KIRSCH, O.M.Cap.

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**Encyclical Letter of His Holiness, Pope Pius XI, on Christian Marriage**, with Commentary by Father Vincent McNabb, O.P. New York: Sheed and Ward, 1932. Pp. xiv+75. Price, \$1.00.

Fully four-fifths of this little volume is taken up with the text of the Encyclical proper. The translation used is a very readable one. The remainder of the book is given over to a brief analysis of the Encyclical, an introduction and a commentary by Father McNabb. The analysis shows at a glance the chief points covered by the Encyclical. The following three main divisions are indicated: First, nature, dignity and blessings of Christian Marriage; Second, errors and vices against Christian Marriage; Third, remedies for the evils.

The introduction points out that an era of increased activity in the sphere not of dogmatic, but of ethical development lies ahead of the Church. It states that Pope Leo XIII's great Encyclicals prepared the way for this new era, and that Pope Pius's Encyclical, "*Casti Connubii*," is the official opening of the great ethical battle which will be the occasion of the Church's ethical development.

The ten pages of commentary by Father McNabb are crowded with many interesting points that serve to elucidate the text of the Encyclical itself.

EDGAR SCHMIEDELER, O.S.B.

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**Why I Am a Catholic.** N. Y.: The Macmillan Co., 1932, pp. 132.

This is a well-arranged symposium on the problem of Catholic Faith by five well-known writers: Hilaire Belloc, Archbishop



Goodier, S.J., Reverend Ronald Knox, Reverend C. C. Martindale, S.J., and Sheila Kaye-Smith. Each explains what the Catholic Faith means to him and why he lovingly and with intelligent satisfaction follows it. From every point of view this volume is an interesting and instructive analysis of the relation that must always exist between Religion objectively and subjectively considered.

No one who peruses this volume attentively can go from its pages unimpressed. No one can lay this volume down without some realization of that sense of security that characterizes the Catholic's attitude toward his most precious of possessions, the Gift of Faith. Catholics will find it a most useful adjunct to the already numerous means they employ in carrying out one of their basic religious duties, that of sharing their faith with others. Non-Catholics will find it stimulating, and it will gently provoke them to consider and weigh the arguments presented. If they are logical and broadminded, they will have to admit that the Catholic Church has nothing to fear from a historical survey of her contributions to modern civilization and has much to offer from a doctrinal point of view that will answer those now weary by controversy.

Every high school and college student will find this neat little text useful as well as restful supplementary religious reading. In fact, it is one of the most comforting as well as convincing answers to that basic topic among life's problems—it answers the questions: Whence? Why? Whither?

LEO L. McVAY.

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**Work-Book in Church History** (accompanying "Church History" by Rev. John Laux), by Rev. E. Goebel, A.M. New York: Benziger Brothers, 1932, pp. 215.

The principle that "the needs and capacities of the students must hold the primary place in all forms of effective teaching during the primary and secondary periods of formal school-life" has been scrupulously obeyed in the formation of this Work-Book by Father Goebel. It is designed especially to be used in connection with Father Laux's Church History, but due to its format the Units, arranged for preservation in a loose-leaf note-

book, can be rearranged to meet other texts used in Religion and Church History classes.

Each unit, of the 41 comprising the work, consists of a general survey of the problem studied in the text, then a test (to be made by the pupil himself) of the pupil's grasp of the facts of the lesson. These are followed by vocabulary exercises, projects, well-thought-out devices for the study of historical characters and supplementary readings. A required summary, marking the close of each unit, exhibits a proper use of the principle of expression as a factor in the study-process. The exercises incidental to map study are very excellent examples of how to correlate geography and religion with the study of history. The review tests to be given by the teachers are good examples of the new method of giving examinations.

Both teachers and pupils in our Church History classes in our Catholic high schools will find this Work-Book a most serviceable adjunct in their classes in this subject.

LEO L. McVAY.

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**First Principles of Physics**, by Fuller, Brownlee and Baker. New York: Allyn and Bacon, 1932. Pages viii+799+13. Price, \$1.80.

The first impression the reader receives on picking up a modern text of elementary physics is the tremendous increase in size of such books during the past few years. It was a difficult problem to cover the matter previously and neither high school nor college curriculum has increased the time allotted to elementary physics. The problem, therefore, is where to prune. Much of the older material is fundamental and cannot be dropped. On the other hand, it is not fair to neglect the newer developments which are of so much current interest. The result is a crowding, satisfactory to no one, which is probably largely responsible for the bad reputation physics has among students. The authors of this book follow the usual and perhaps so far the best course and leave this problem entirely up to the teacher. They include everything, arranging the fundamentals in the accepted order and working the new material into the proper places. They state that they have aimed to make the treatment of live topics so simple and interesting that the pupil will want to study them for his own information, even when the pressure of time for funda-

mentals will not permit the assignment of all of these topics for class study.

The authors seem to have succeeded quite well in their purpose of being interesting and clear without losing scientific accuracy. There are a great many questions and suggested demonstrations throughout the book and they seem well designed to provoke thought and teach scientific methods. A large number of arithmetical problems are also included. In general the teacher's chief difficulty will be in a proper selection of which material to use.

F. LEO TALBOTT.

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**General and Specific Attitudes**, by Hadley Cantril, Psych. Monographs, 1932, No. 192, pp. 109.

This is one of the most promising studies of the newer viewpoint in experimental psychology. It will be particularly appealing to both psychologists and educators who have felt for some time that the association theory and the doctrine of "identical elements" have not been perfectly satisfactory in attempting to explain all the functioning of the human mind. Many of the more liberal sceptics have believed that the last word had not been said about either the existence or the operation of such general mental tendencies as generalizations, attitudes, ideals, methods, etc., in spite of the fact that most of the laboratory studies had usually succeeded in reducing these to such specific elements as images, sensations and feelings. There has been, of course, the outstanding work of Moore on "imageless thought" to counteract the latter tendency, but, coming as it did at a time when American psychology was much influenced by Titchener and by Thorndike, it has not been followed up experimentally by other psychologists as well as might have been expected.

The present study of Cantril's, presumably a doctor's dissertation, done under the guidance of G. W. Allport of Harvard, offers the promise of furnishing a much needed complement to the earlier studies of "imageless thought." It has been more directly inspired however by "Gestalt" psychology. Cantril's problem is twofold. (a) Can a "generality" in mental life function without any reference to specific content (images, sensations, etc.) or reactions? That is, do they exist? (b) And if so, what is the relation of general tendencies to the more specific processes or

content? Are they really primary and influential determiners of mental activity, or are they more or less of the nature of arithmetical averages or logical afterthoughts?

His experiments include introspective studies of the apprehension of the "meaning" of both words and sentences, in which he finds evidence that meaning may be comprehended without any necessary images or sensations; the use of both general and specific descriptions of personalities, from which he deduced that the capacity of general description was in some cases very much superior to the specific in producing vivid understanding; a correlation study of general and specific evaluative attitudes, showing not only a high degree of relationship but also greater test reliability when general statements are employed; positive results from an association experiment, seemingly indicating that one's general attitudes determine the speed of his reaction to the appropriate words; and a study of the constancy and memory of general attitudes and impressions, showing the superiority of these over specific content or reactions.

His conclusions are, in part, as follows:

1. Generality of some sort in mental life is independent of specific content.
2. General determining tendencies are more constant and enduring than specific content.
3. The formation of a general determining tendency may in some cases be due to a cumulation and integration of specific thought processes.
4. If a stimulus situation is applicable to an existing general determining tendency, then that tendency is aroused before any more specific attitude or content.
5. A general attitude seems to serve as a dynamic or directive, or at least as a determinative influence upon more specific attitudes and reactions.

While some of the experiments reported in this study might be better controlled (e.g., it might be more conclusively determined whether the reaction times of the association experiment were influenced by "attitude" and not by degree of acquaintance with the words employed), the present experimental attempt is without doubt very promising. Future studies of the same sort will go far in shaping scientific opinion concerning imageless thought,

the possibilities of educational training in so far as general mental products and tendencies are concerned, and the question of attitudes and traits, so important in the study of personality and of social psychology.

W. D. COMMINS.

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**Jeffersonian Principles and Hamiltonian Principles**, edited by James Truslow Adams. Boston: Little, Brown, and Company, 1932.

Mr. Adams in this abridgment of a larger work has performed a useful service for teachers and students who would know the philosophic minds of Jefferson and Hamilton and who have neither the time nor inclination to read at large their essays and correspondence. In two delightful essays in which the editor is at his best, Jefferson and Hamilton are depicted as living characters—the exact antithesis of each other and the leaders, if not the founders, of two parties as far apart as the poles.

Jefferson was an aristocrat in a sense although a thorough democrat, a scholar of versatility, a travelled man, a believer in the fundamental righteousness of the people, a helpless opponent of slavery, a supporter of a widened suffrage, a promoter of universal education, a deist not an atheist, and a thinker who saw beyond the excesses of the French Revolution or the dangers of Shay's Rebellion. The beliefs of Jefferson are a part of his writings, and Mr. Adams has selected extracts from these writings (giving chapter and verse) which will enable the reader to see the mind and almost the soul of the great Democrat. He also points some lessons as he speculates about Jefferson in our world of today:

"He would marvel at progress made in applied knowledge. . . . He would find that great progress had been made in removing the handicaps from which the less fortunate had suffered. Slavery he would find to his joy had been abolished, though he would realize at once the intense gravity of the race problem which has been left in its place. He would see . . . more than one half of the people were now living in cities, the very condition which he feared might spell the ruin of popular government and make men unfit to govern themselves. He would also see that free public education had been carried to a height almost undreamed of by him, yet he would realize that its results have been disappoint-



ing. He would observe that schools and colleges may make people literate but cannot make them learned or wise and that the mass of people . . . preferred reams of the headline-tabloid press and sensational movies to any five minutes of consecutive thought. He would find the functions of the central government swollen to a degree that he never dreamed of, and, . . . the government in many cases nearest to the people, municipal and state, the most full of rottenness. He would find that some of the liberties for which he fought hardest . . . liberty of speech and liberty of the press, for example, had been discarded by them to a great extent without a thought or regret on the part of most of them."

The second half of this little book considers Hamilton in much the same way—an introductory sketch and excerpts from his writings. Alexander Hamilton was quite as much the founder of the Federalist Party as Jefferson was of the Republican-Democratic Party, and he stamped the impress of his philosophy upon it in much the same way. He was not an original philosopher, but a practical man who impressed his political faith on the working government of the nation. He distrusted people: he was an aristocrat though a foreigner of doubtful lineage; he admired material success and paid homage to it in his life and in his marriage; he feared democracy as leading to anarchy; and he worried about radical immigrants from France and the British Isles. He was a republican in a sense but he worshipped the English system of a centralized government, of a centralized banking system, and of a ruling class with a self-interest and a mercenary stake in the government. The new nation needed men of the stamp of both Jefferson and Hamilton—among the Fathers there were too few men of deep thought or broad education. Hamilton was hard but some iron was required as tonic for a people trying a new experiment. He thought of property, but at that time capital did need protection and encouragement more than men. But, Jefferson thought of men.

Mr. Adams is quite right: "We need the elements of thought which each yet contributes to American life today, but in order to have a unified national consciousness, a national soul with a single purpose, we have got to compose their apparently conflicting philosophies into a more harmonious whole than the toil of subduing a continent, the clashes of class interests, and the lack of sustained thought, have yet allowed us to consummate." Let



us add, the development of internal resources, unbelievable prosperity such as no historic nation has ever witnessed, and the evolution of a machine age have made a nation of materialists who may regain their souls in this crisis of financial collapse, of hunger, of unemployment, and of changing values.

RICHARD J. PURCELL.

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**Dear Robert Emmet**, by R. W. Postgate. New York: The Vanguard Press, 1932.

R. W. Postgate's *Dear Robert Emmet* is not a new biography, its title being justified by the references to Emmet of that irregular, Miles Byrne, who used parsimoniously endearing expressions. It is a fascinating story, yet an accurate portrayal based upon available material of the United Irish Revolt of 1798 and Robert Emmet's ill fated insurrection. It should interest all Irishmen who harken back to 1798 and students of nationalistic struggles for self-government regardless of the country and clime. Without burdening the reader with irrelevant materials, Mr. Postgate lays a foundation of eighteenth century Irish society: a heartless ascendancy, Presbyterian liberals who were willing to unite with Catholic rebels, a servile Catholic gentry, a hierarchy so fearful of Jacobinism that they had lost touch with popular longings for freedom, a new class of professional and merchant leaders, and the ever present rebels, informers, rollicking swordsmen, Peep O'Day boys, and, after 1795, Orangemen.

A good book, it is not easy to review. Its narrative is rapid, at times glorious but generally sad and disheartening. It is Ireland at its best and at its worst. One comes to know the Protestant Emmets, Dr. Robert Emmet and his sons Tom and Robert, the cautious or prudent Tom Moore, Lawyer Curran, Merchant Keough, Arthur O'Connor, the Catholic Macneven, Wolfe Tone, McCracken, the Sheares Brothers, Jemmy Hope the artisan, Hamilton Rowan, Father Murphy who forgot episcopal injunctions when his house and chapel were fired, and Dwyer and Byrne of the Wicklow Hills. The United Irish went down at Antrim, New Ross, and Vinegar Hill. France shipwrecked their hopes as Napoleon continued to do. The cause was essentially that of the Americans of 1776, but the bigoted Federalist, Rufus King, minister to London did not want the jailed rebels in America. It was the last time that Presbyterian and "Papist"

fought together for the same cause—Catholic Emancipation and Daniel O'Connell drove them apart. An idealist like Emmet remained a rebel and led his forlorn hope: brave irregulars and Dublin artisans against trained soldiers; pikes against guns. Persecutions, executions, and dungeons marked the end. Innumerable rebels of both faiths found refuge in the States and America became the new battle ground for Irish rights, while old Ireland sank into a despondency for two generations of famine and emigration.

RICHARD J. PURCELL.

### Books Received

#### *Educational*

Campbell, Rev. Paul E., LL.D.: *Twenty-Seventh Annual Report of the Parish Schools of the Diocese of Pittsburgh*. Pittsburgh, Pa.: Office of Diocesan Superintendent of Schools, 5323 Penn Avenue. Pp. 34. Gratis.

Hill, David S., and Kelly, Fred J.: *Economy in Higher Education*. New York: The Carnegie Foundation for the Advancement of Teaching, 1933. Pp. 127.

Institute of International Education: *American Field Service Fellowships for French Universities, Inc.* New York: Institute of International Education, 2 West 45th Street, April 1, 1933. Pp. 62. Gratis.

Prescott, Daniel A.: *The Training of Teachers*. New Brunswick, N. J.: Rutgers University School of Education, February, 1933. Pp. 35.

National Council for the Social Studies: *Third Yearbook. Supervision in the Social Studies*. Philadelphia: McKinley Publishing Company, 1933. Pp. 260. Price, \$2.00.

Powers, Francis F., Ph.D., and Uhl, Willis L., Ph.D.: *Psychological Principles of Education*. New York: The Century Company, 1933. Pp. xvi+570. Price \$2.50.

Reed, Alfred Z.: *Review of Legal Education in the United States and Canada for the Year 1932*. New York: The Carnegie Foundation for the Advancement of Teaching, 522 Fifth Avenue, 1933. Pp. 64.

Teaching: *Studies in Measurements and Standardization*. Emporia, Kansas: Kansas State Teachers College, December, 1932. Pp. 33. Gratis.

The University of Chicago Survey: *Instructional Problems in the University*, Vol. IV. *Class Size and University Costs*, Vol. XI. Chicago: The University of Chicago Press, 1933. Pp. 245; 229. Price, Complete Set, \$30.00.

Thompson, Clem Oren: *The Extension Program of the University of Chicago*. Chicago: The University of Chicago Press, 1933. Pp. 188. Price, \$2.00.

White House Conference on Child Health and Protection: *The Handicapped Child*. New York: The Century Company, 1933. Pp. xv+452. Price, \$3.00.

### Textbooks

Cook, Elizabeth Christine: *Reading the Novel*. Boston: Little, Brown and Company, 1933. Pp. 238. Price, \$1.50.

Grinstead, Walter V. and McDuffee: *A First Book in Latin*. New York: D. Appleton and Company, 1933. Pp. xvii+453. Price, \$1.48.

Haefner, Ralph: *The Typewriter in the Primary and Intermediate Grades*. New York: The Macmillan Company, 1932. Pp. xiv+342.

Hancock, A. S.: *Essentials of Correct English*. New York: D. Appleton and Company, 1933. Pp. xviii+541. Price, \$1.48.

Heard, Sarah Dow, and King, M. W.: *Stories of American Explorers and Settlers*. Philadelphia: The John C. Winston Company, 1933. Pp. 262.

Howard, Inez, Hawthorne, Alice, and Howard, Mae: *An Easy Work and Play Book Primer*; Book I. Chicago: Follett Publishing Company, 1933. Pp. 63; 95.

Ireland, Norma Olin: *Historical Biographies*. Philadelphia: McKinley Publishing Company, 1933. Pp. 108. Price, \$1.00.

Maynard, Theodore, M.A., Litt.D.: *Preface to Poetry*. New York: The Century Company, 1933. Pp. xx+436. Price, Student's Edition, \$2.00.

Packard, Leonard O., Sinnott, Charles P., and Overton, Bruce: *The Nations at Work*. An Industrial and Commercial Geography. New York: The Macmillan Company, 1933. Pp. viii+696. Price, \$1.72.

Reed, Clinton A., and Morgan, V. James: *Business Workbook*. Boston: Allyn and Bacon, 1932. Pp. 241.

*General*

Berthier, Very Rev. J.: Authorized Translation from the Fifth French Edition by The Rev. Sidney A. Raemers, M.A., Ph.D.: *A Compendium of Theology—Volume III*. St. Louis, Mo.: B. Herder Book Company, 1933. Pp. 498.

Dolan, Rev. Albert H., O.Carm.: *A Modern Messenger of Purity*. New York: Longmans, Green and Company, 1933. Pp. 187. Price, cloth, \$.75; paper, \$.35.

Encyclical Letter of His Holiness Pope Pius XI: *On Christian Marriage*. With a Commentary by Father Vincent McNabb, O.P. New York: Sheed and Ward, Inc., 63 Fifth Avenue. Pp. 75. Price, \$1.00.

Graham, Abbie: *The Girls' Camp Program-Making for Summer Leisure*. New York: The Woman's Press, 600 Lexington Avenue, 1933. Pp. 146. Price, \$1.50.

Sheen, Rev. Fulton J., D.D.: *The Way of the Cross*. New York: The Century Company, 1933.

Sheen, Rev. Fulton J., D.D.: *The Seven Last Words*. New York: The Century Company, 1933. Pp. 63. Price \$1.00.

*Pamphlets*

Shaw, Elton Raymond: *Beer and Prosperity*. Detroit: Shaw Publishing Company, 1933. Pp. 64. Price, \$.15.

*Telling Time Throughout the Centuries*. Achievements of Civilization. Number 5. Washington, D. C.: American Council on Education. Pp. 64. Price, \$.20.

*The American Sugar Refining Company. Annual Report 1932*. New York: The American Sugar Refining Company, 120 Wall Street. Pp. 34.

*The Story of Our Calendar*. Achievements of Civilization. Number 4. Washington, D. C.: American Council on Education. Pp. 32. Price, \$.10.

*Twelve Years of the C. M. T. C.* A Brief Account of the Citizens' Military Training Camps, 1921-1932. Chicago: Military Training Camps Association of the United States, 6 North Michigan Avenue. Pp. 22.

Walker, Rev. Herbert O'H., S.J.: *The Man We Can't Ignore*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Boulevard. Pp. 40. Price, \$.10. Quantity Prices.